

# China's Millions

North American Edition

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1912

CHINA INLAND MISSION

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# CHINA'S MILLIONS

TORONTO, JANUARY, 1912

## Prevailing Love

BY REV. HENRY W. FROST

*"If ye love me, keep my commandments."—JOHN 14:15.*

**L**OVE is the greatest power in the world. Whether it is considered subjectively or objectively, no force is so dynamic. God has wrought all that He has ever done for men through love. Being Love, He has loved; and in loving, He has, as one has said, loved the loveless into loveliness. And so with men, just as far as they have wrought with God. Drawing upon the love of God, they too have loved and, in loving, have turned loveless lives into lovely lives. It is not to be wondered at then, that the beloved Apostle wrote: "He that loveth not knoweth not God, for God is love." And again: "God is love; and he that dwelleth in love dwelleth in God, and God in him."

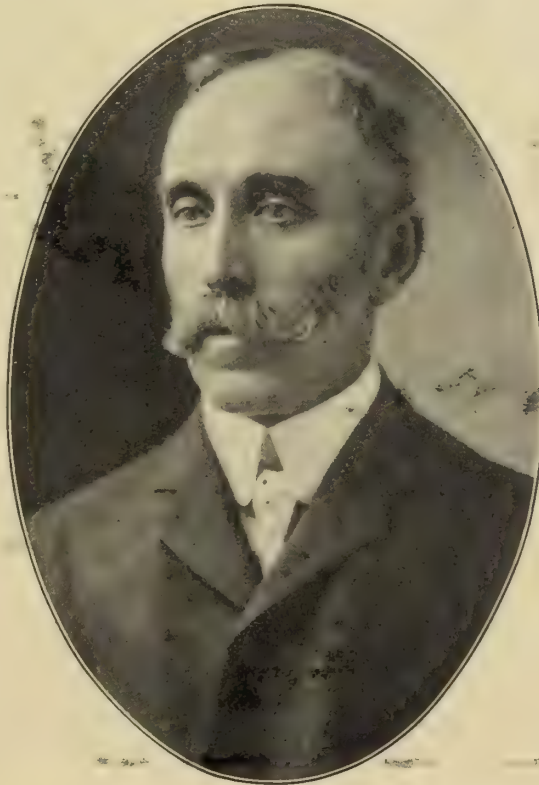
But it is to be remembered that love is not sentiment, or, speaking more accurately, sentimentality. Love may include emotion, which, in a sense, is sentiment, but it may not. In fact, love may be almost hard headed and hard hearted. That is, love, in the last analysis, is faith, and faith may lead to action irrespective of all feeling. If we should serve God on the plane of feeling, we should first blow hot and then blow cold, and the cold in the average life would far exceed the hot. But faith acts irrespective of the heat and cold of the human heart, and steadily keeps at the thing undertaken. It is doubtful if Abraham felt much exhilaration when God told him to take his only son to the mount and sacrifice him there; nevertheless he gathered the wood for the fire, he saddled the ass to bear it, he journeyed through three long days to the mount, he laid his son upon the altar, and he took the knife in his hand to kill him who was his heir. Where the exhilaration was experienced was when he heard the voice and saw the ram. But

this is clear; that man of God loved all through, not less when he walked by faith, and not more when he rejoiced through sight. Love then, may not always have a smiling face; there are occasions when it may have a knitted brow and a stern, almost hard look, for its main characteristic, at times, is determination. This is what the beloved Apostle implied when he said: "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Love, therefore, is obedience. The heart may have plenty of emotion, but if it lacks obedience it does not love. And, on the other hand, it may have no emotion, but if it obeys it does love. When Paul said, "The love of Christ constraineth me," he meant that Christ's love for him so dominated him that he could not help but follow his Master wherever He might lead. What such following involved, he tells us in his second letter to the Corinthians, where he gives the record of his sufferings—stripes, rods, shipwreck; perils from waters, robbers, his countrymen, the heathen, the city, the wilderness, the sea, false brethren; in weariness, painfulness, watchings, hunger, thirst, fastings, cold and nakedness. Such a category does not suggest an emotional religion.

God waits for love. Christ longs for love above all else His saints may give

to Him. The Holy Spirit yearns to create love in the hearts of the saints toward God, and Christ, and men. And it is not too much to add that men, often in dumb, unconscious ways, crave love more than anything besides. The love God demands and the love men need is the love which obeys and serves. Let us then have done with seeking and waiting for emotions. Let us simply hearken and do!



THE LATE REV. ELMORE HARRIS, D.D.  
For many years a member of the North American Council of the  
China Inland Mission

# The Growth of a Soul

How Mr. Hudson Taylor Was Led

*From "The London Christian"*

**I**N the publication of Hudson Taylor in *Early Years: The Growth of a Soul*, Dr. and Mrs. Howard Taylor (7s. 6d., Morgan & Scott), have furnished a deeply interesting study of the gracious leading by the Lord of one of His children. Truly, it was a godly heritage which came to the boy who was afterwards known as the founder and director of the China Inland Mission. Memories are here recalled of more than one bygone generation to which God revealed Himself in His love and power. We get delightful glimpses of a home-life in which father and mother were serving the Lord with gladness of heart, and leading others into a personal experience of the wondrous work of Christ for them. Specially touching is the passage which tells of their talk over the passages in Exodus and Numbers calling for the sanctification of the first-born to the Lord, and of how they knelt before Him "to fulfil as literally as possible an obligation they could not relegate to Hebrew parents of old."

It is described as only the outcome of a childish impulse when the boy of four or five—impressed by what he heard about the darkness of heathen lands—was wont to say: "When I am a man I mean to be a missionary and go to China." But it is true also that "he meant it with all his heart, and meant it because he loved the Lord and wanted to please and follow Him."

It was to the year 1845 that Mr. Hudson Taylor traced back his first conscious surrender to God, and it is well worthy of being noted that the blessing came to him through the reading of a tract. A troublous time followed, but again God spoke to him from the printed pages. The phrase, "the finished work of Christ," arrested his attention; and joy came to him through the realization of the fact that "if the whole work was finished, and the whole debt paid . . . there was nothing in the world to

be done but to fall down on one's knees and, accepting this Saviour and His salvation." And this, with joy of heart, he did.

At seventeen there came another great step in his spiritual growth. His sense of unworthiness became almost overwhelming, and he longed for deliverance. "If only God would work on his behalf, would break the power of sin, and save him, spirit, soul, and body, for time and for eternity, he would

renounce all earthly prospects, and be utterly at His disposal." Recalling, a year later, the days referred to, he himself wrote.—

"Never shall I forget the feeling that came over me then. Words can never describe it. I felt I was in the presence of God, entering into covenant with the Almighty. I felt as though I wished to withdraw my promise, but could not. Something seemed to say: 'Your prayer is answered, your conditions are accepted.' And from that time the conviction never left me that I was called to China."

No time was lost in taking steps toward the fulfilment of the new life purpose. Having only a copy of the writings of St. Luke to compare with the English version, he and a cousin by ingenious methods gained a wonderful amount of knowledge concerning the meanings of the characters. It was with deep joy that he heard of the formation of the Chinese Association, which had as its aim the



REV. J. HUDSON TAYLOR AS A YOUNG MAN

employment of native evangelists; and although the plans originated at that time by Dr. Gutzlaff came to little, it is recalled that Mr. Hudson Taylor loved to refer to that early leader as "In a very real sense the father of the work"—of the China Inland Mission.

Not everyone encouraged the young believer in his plans and purposes. Hearing of a minister in the town who possessed a copy of Dr. Medhurst's book on China, he ventured to borrow it. Kindly inquiry



as to how he proposed to go to the East, elicited the reply that "it seemed to me probable that I should need to do as the Twelve and the Seventy had done in Judea—go without purse or scrip, relying on Him who sent me, to supply all my need. Kindly placing his hand on my shoulder, the minister replied: 'Ah, my boy, as you grow older you will become wiser than that. Such an idea would do very well in the days when Christ Himself was on earth, but not now.'"

But the younger man saw further than the elder, and it is good reading to note the words that follow: "I have grown older since then, but not wiser. I am more and more convinced that if we were to take the directions of our Master, and the assurance He gave to His first disciples, more fully as our guide, we should find them just as suited to our times as to those in which they were originally given."

In September, 1853, under the auspices of the Chinese Evangelization Society, he sailed from Liverpool in the ship "Dumfries," which touched nowhere for five and a half months, and thus gave him much time alone with God.

Arriving in Shanghai, the young missionary was kindly received by the workers belonging to the London Missionary Society. These friends were, however, altogether surprised at the arrival of a missionary in such an unconventional fashion as he had come. These were days in which many things had to be learned, by slow and not unpainful processes, which are now among the common-places of current knowledge. Political unsettlement was common, and fighting between rebels and the official representative caused many troubles and difficulties, but the Lord was gracious in opening up the path of His servant.

His meeting with William Burns marked an important epoch in the career of Mr. Hudson Taylor. In their journeys together these two earnest laborers found many difficulties removed or simplified by the wearing of Chinese dress, in the adoption of which Mr. Burns had followed the example of his companion.

The story of these early days is told with the most graphic picturing in words, combined with deep spiritual insight. The experiences of Mr. Hudson Taylor in his earliest journeys alone, and then those encountered as the two friends carried the Gospel where it had never been heard, are made to live before us so that they become most real and vivid. Had they been unknown to us before, we could not have failed to learn to love these two devoted messengers of the Lord Jesus Christ, alike for their personal qualities and for their work's sake. But the field was too great for them to remain together. There was too much to do, to allow of the longer continuance of even this helpful fellowship; and so they took their respective ways—"William Burns for Swatow and other strategic points in the great seaboard provinces; and Hudson Taylor, by-and-by, for far-reaching inland China."

Having been robbed of his possessions in the summer of 1856 (value \$200), Mr. Hudson Taylor

wrote to the culprit (who had been his servant) explaining that, remembering Christ's command to return good for evil, he would not prosecute him. "I told him that he was the great loser, not I; that I freely forgave him, and besought him more earnestly than ever to flee from the wrath to come." The letter telling of this experience unexpectedly fell into the hands of Mr. George Muller, who praised God for a young man who in difficult circumstances was so manifestly seeking to live up to the teachings of our Lord. Mr. Muller lost no time in sending out to China a sum sufficient to cover Mr. Taylor's loss; and we are told that he continued thereafter to take a practical share in the work, "until, in a time of special need, he was used of God as the principal channel of support to the China Inland Mission."

As the reader approaches the end of this able book, he will recognize how truly it is an account of "the growth of a soul." In Mr. Hudson Taylor's twenty-fifth year we are told that the little group of Christians were puzzled by the appearance of two beautiful scrolls bearing Chinese characters which, as nearly as possible, represented the sounds of Ebenezer and Jehovah-Jireh. But, to the understanding observer, they were eloquent to the spiritual progress of the missionary himself. In the most wonderful manner the Lord had "helped" him, and his heart was full of praise. Moreover, he could now calmly rest in the promise that the Lord would "provide;" and alike by fellow-missionaries, Chinese Christians, and those who were not one with him in Christ, what was looked on by them as an experiment was watched closely—to see what would be the outcome.

The Lord not only justified the faith of His servant, but He set seals to his ministry. Some of the incidents in the book are very touching. A business man, Mr. Nyi, found in the Lord Jesus the rest which he had sought for in vain at Confucian, Buddhist, and Taoist temples. He became a most valuable helper, but it was he who put to Mr. Hudson Taylor a painful question—never to be forgotten.

"'How long have you had the Glad Tidings in England?' he asked, all unsuspectingly.

"The young missionary was ashamed to tell him, and vaguely replied that it was several hundreds of years.

"'Why,' exclaimed Mr. Nyi in astonishment, 'several hundreds of years! Is it possible that you have known about Jesus so long, and only now have come to tell us? My father sought the truth for more than twenty years,' he continued sadly, 'and died without finding it. Oh! why did you not come sooner?'"

Those who have read Mrs. Howard Taylor's earlier works will expect much on the present occasion, and all such expectations will be more than realized. The book will take its place in the very forefront of our missionary literature, sounding loudly and clearly the Lord's call to share in the greatest privilege within reach of the children of men. A further volume—Hudson Taylor and the China Inland Mission—is in preparation, and will be eagerly awaited wherever this one becomes known.



## Village Work Among the Miao

BY MRS I. PAGE, ANPING, KWEICHOW

**I**T IS some time since I last wrote concerning our work, and you may be interested to hear how God is working in the surrounding villages.

Some forty *li* to the west of the city is a Miao hamlet, named Keemang, the home of our two young helpers, Jacob and John, and God has much blessed the witness of the two brothers, so that in addition to all the members of their own family, there are now over twenty promising enquirers in the homes around them. These enquirers are so anxious to learn to read and sing hymns that they have clubbed together to buy lamps and oil, so that in the evenings all may gather in one house for that purpose. Thomas and Philip, who are farther advanced than the others, often act as teachers at these gatherings. The Miao are very musical and the hymn-book is always their first text-book, and from it they not only learn to repeat and sing the hymns, but to read and even to pray, lines from favorite hymns being often used in petition or thanksgiving. Philip came last week to buy another hymn-book and was much disappointed to find there were no more in stock. He said, "I do not know what we can do, for sometimes my wife Mary gets the book first, and I have none, and if I get it first then she has none."

Two weeks ago, Mr. Page visited their village and on that occasion, the sacred tree was cut down. After singing a hymn, prayer was offered under the spreading branches, and then the men got to work with their axes, each man dealing a few blows, until the enormous tree came crashing to the ground. The tutelary god of the village had for long years been worshiped under that tree, and one of the villagers who had resisted the Gospel, was so afraid that he decided to remove his family at once, and leave the hamlet to the followers of Jesus.

Some twenty *li* farther on is another place which bears a name which means "the five villages of the wild cat," and here we have a few church members.

Meetings are held in one of these hamlets and about thirty enquirers now attend them. During Mr. Page's last visit there, a man named Isaac, with Rachel, his wife, came forward after the evening meeting and said they had something to confess.

Rachel had been a sorceress and the written characters, and other articles she used in divination had not yet been destroyed. She had some time previous put them away, refusing to use them again although entreated to do so by a heathen neighbor who wished her to divine the cause of his illness and exorcise the demons who were troubling him. She now brought these articles forward and after the singing of a hymn, and prayer, she put them in the fire. Earnest prayer was then offered for them that they might be kept from all the devices of the Enemy.

A Chinese neighbor, a young man named Suen, joins with these Miao in the worship of God, and lately made a stand against ancestral worship, his father being much incensed at his refusal to join in it; but the lad stood firm, and is bearing a good witness for Christ in his home.

Almost every Sunday we have a large number from these two villages with us, most of them remaining till Monday. Our Sunday evening meeting is never long enough for them, so they fill in the time till midnight with a praise service of their own.

About one hundred and twenty *li* to the north-west of us is a district called Yaoai, where we have now seventy church members. Mr. Page having, on his last visit there, baptized thirteen men and twelve women. There are many hamlets in the district.

and Sunday services are held in the central one, where they have a chapel, church members and enquirers coming from distances varying of from four to twenty *li*.

At present the country folk around us are all busy harvesting rice. God has given an abundant crop, and fine weather in which to gather it. From seed time till harvest the rice crop is a subject of constant prayer, and this year, also a subject of much thanksgiving.

"If each worker realizes himself as a temple of the living God, an instrument possessed and governed and used by the Almighty, there is no place for discouragement. Before Him, the hard, dry rock shall be turned into a pool, the flint into a fountain of waters."—J. Hudson Taylor.



A GROUP OF MIAO WOMEN

Study the faces and pray for the many whom they represent





CONFLAGRATION AT BACK OF RUSSIAN CONCESSION AT HANKOW

## Experiences in Nanchang, Kiangsi

BY MRS. W. S. HORNE

I AM wondering what news you get in the home papers regarding the affairs in this Empire, if real truth or rumors. You must not believe all you see in the papers. Over a week ago word went to Hankow and Kiukiang that Nanchang had been taken over by the rebels; at that time we were still hanging in the balances. However, we cannot say that any more for at two o'clock this morning the crisis came. Sunday was the fixed day for taking over the city, but the poor Governor was parleying and delayed matters so that Sunday, Monday and Tuesday, as far as we know, went on as usual. The military official sent soldiers to guard our house and the house of the Kauderers.

Lately we have been retiring early, and frequently only partially undressing, as we did not know how long we would be permitted to sleep. Last night we went upstairs about 9.30 and were partly undressed when two Christian men came to tell us that if at two o'clock in the morning we heard a volley of guns not to fear, because that was the sign for burning the yamen, etc. Well, we went to bed, taking off only our outer garments, and got some sleep, but at two o'clock sharp we were

awakened by a big volley of guns outside the Luli gate; then a volley inside in response; volley followed volley in different parts of the city, showing that all was in readiness. A little later we could plainly see the Governor's yamen beginning to burn (it was a very windy night and we feared for the consequences). The Imperial Temple was the next to be set on fire; for a long time we watched these buildings as they burned. We began to feel that we were catching cold so went to bed, but I could not stay there, so got up and went to the north window again, and there I could see men with torches hurrying along the city wall to our gate; then I heard yelling, shouting, banging and fighting, and after a little we saw smoke, and to our horror they set fire to the guard-house at the foot of the city walls inside. For the first time that night we were really alarmed, for if the tower over the gate caught fire we would have very little chance, as the wind was blowing in our direction and before long the sparks and large cinders were flying over our house! We prepared pails of water here and there, and each student filled his basin and carried it upstairs, so that if sparks should light they could be

put out immediately. The guards in the guard-house resisted and there was a fight, but they soon had to submit and the city gates were opened by the Revolutionists. They came past our house and took, by force, five guns from our guards, asking them, "Who are you guarding here?" They replied, "foreigners." The Revolutionists said, "We will look after them, you do not need these guns." Our soldiers were so frightened that they hid inside for hours. The Revolutionaries then proceeded to burn the customs barrier close to us, but the neighbors said, "Do not burn that for it will endanger the foreigners' houses;" so they left it untouched, excepting to put men in charge of it. Shortly after this Mr. Horne went inside the city gate to see if the tower of the gate was in danger of taking fire. He found an empty place, because the people were so terrified that they would not appear so long as the Revolutionists were thought to be near. We had not any fear of the Revolutionists, but we did fear the secret societies and riffraff, also the spreading of the fires.

The Revolutionaries then went to the second gate beyond us, and there the guards held out so long that some forty were injured. Where there was no resistance, they did not fire buildings, but this one they were compelled to fire, which meant that there were in all five fires blazing on a windy night, but the Lord had mercy and none of these fires spread beyond the building which it was intended to destroy.

As soon as the gates were opened this morning, Mr. Horne went into the city to see if the Hopkins' and Miss Warr were all right and found they were, and they rejoiced to hear of our safety outside the city walls.

The Revolutionists have put out proclamations which are very good, and salt is down to 60 cash in-

stead of 120, which was the rate for some time; oil is 120 cash, instead of 180; rice is 64 cash a measure, but they are going to bring that down too. If the Imperialists get reverses everywhere, then all will go on well we trust, but if the Revolutionists get the losing battles in Nanking and Peking, then we will still have much with which to contend. We do so earnestly pray that what is the best for this people may come into rule. If the Revolutionists succeed, then the Lord bless them and give them wisdom to rule this people in equity. We have just received

a copy of the proclamation, of which this is a translation.—

"By high heaven's appointment to punish an oppressive government, this provincial capital is already subdued. Armor and provisions are in abundance. In guarding or attack not the least harm shall come to the people. Let it be known that robbing, thieving or oppression shall not be tolerated. Commerce shall go on as usual, only it must be carried on justly. All will be protected. My brethren, let your hearts be at rest. In the main streets and lanes, soldiers will patrol night and day. If rowdies take advantage to steal they shall be struck down on the spot. The above is specially and respectfully made widely known. Let all with one mind diligently heed."

We pray that the all powerful God, Whose we are and Whom we serve, our

Father and our Lord, will hear the many prayers and preserve and keep His own for His glory, for we are truly in troublous times here, and this is true in many places in China.

"It is no small blessing in this world of unrest and of sin when the glorious truth, 'The Lord God Omnipotent reigneth,' takes possession of the heart of the child of God."—*J. Hudson Taylor, from "Choice Sayings."*



Photos by] 1. Burning buildings. Fired by cruiser's shells. [Owen Warren  
2. Property destroyed by rebels' fire at "Kilometre Ten" Station.



## Conditions in Other Places

**M**RS. A. E. Brownlee of Kian, in Kiangsi province, in a private letter writes:—"I am sure you will be intensely interested to know what is taking place in this part of the Empire at this time. You will doubtless be reading most startling reports in the home papers. We are quite peaceful in Kian in spite of the fact that the Commandant Yuan returned here to Kian after an absence of some weeks, with his soldiers, on Saturday, November 4th, and ordered the only two remaining officials to turn Revolutionist. The prefect refused and instead resigned, handing his seal over to the Hsien who promptly joined the Revolutionists. On Sunday from every home floated a white flag with the character Han upon it.

"Many, many people have left the city and taken their families and boxes to the country, fearing robbers and wicked men. Several, among them, the post office master and Mr. Li the banker, requested the privilege of bringing their precious

cial to accept the Lord as their Savior, and the knowledge that their government and Emperor were



Photo by] ANOTHER VIEW OF PEOPLE FLEEING [Owen Warren  
FROM HANKOW

so much opposed to Christianity, has hindered the people greatly. It would mean much if liberty was granted in these matters. . . . The women for my first Bible Class come in the day after to-morrow and I do hope they will all be much blessed as we study Acts together. I long that they shall be filled with the Spirit's power for service and go forth strong to witness for the Lord in their respective villages."

We quote from a private letter of Miss L. Parry's, of Chungking, Szechwan, which is dated Nov. 5: she says:—"We are not getting any letters lately, and are so hungry for news. I wonder whether you have received any of the letters we have sent you? There is no knowing whether the mails are getting through or not." Miss Parry, referring to her father, who is the China Inland Mission Superintendent for West Szechwan, says that he has a great



Photo by] ILLUSTRATING THE FLIGHT OF THE [Owen Warren  
PEOPLE FROM HANKOW

things to us for safe keeping. . . . Our friends at home knew about the trouble in China long before we did!"

In a private letter Miss F. L. Morris, of Kiehsiu Shansi, also writes:—"China has just undergone a great change, and I expect we shall be seeing some reform put into practice since these Revolutionists have overthrown the Government. They certainly have acted most wisely in their scheme for taking possession, and if they govern wisely we may expect great things for China. They are now sending out their own governors all over the land and I expect will soon have things in order again. There is still some unrest in various parts, but it is simply marvelous that the whole thing has been accomplished with so little bloodshed and disturbance. We need to pray that God will give much wisdom and discretion to whoever shall be appointed as Emperor, for it is no easy matter to rule so large and so illiterate a country as China. May the Lord grant that at this time the people of China may get religious liberty. Heretofore it was impossible for high offi-



Photo by] NOTE A FAMILY AND THEIR [Owen Warren  
POSSESSIONS ON THE FRONT OF THE ENGINE ALSO  
LUGGAGE ON TENDER

deal of strain on him, and is looking tired. Pray that he may be given all the needed strength and





Photo by [Owen Warren] VIEW OF THE REVOLUTIONISTS DESTROYING THE CULVERT BRIDGE AT HANKOW

wisdom for these trying and difficult days. . . . The situation is not improving but becomes more and more critical—terrible things are going on all around—fighting, murders, robberies, etc., the country is truly in a pitiable state. It is a matter for deep thankfulness that in spite of so much lawlessness and disorder no foreigners have been attacked except Mr. and Mrs. Glanville, who were robbed on their way here from Kweichow, of all they had with them. . . . We know that all things are working together for good, we will trust where we cannot see. Do not be anxious about us—‘God is our Refuge,’ and we are safe in His keeping. There is no immediate danger.”

In a letter from Miss M. E. Waterman of T'singkiangpu, Kiangsu, which was begun November 6th and finished November 11th, Miss Waterman gives a description of conditions as they existed in that city during the dates mentioned.

To understand these conditions it is necessary to state that situated as T'singkiangpu is (easy of access from both north and south) the city has always been more or less a military centre. This has been especially so since the troubles of 1900, and recently soldiers have been camped outside the city in large numbers; then, too, for the past five years famine conditions have prevailed which has tended to largely increase the lawless element. At present the suffering from famine is greater than has probably been experienced for years. A spirit of unrest has been felt for weeks and, as far as the Revolutionists were concerned, culminated in action on November 4th, when an attack was made upon the Taotai's yamen. Previous to this the city gates had been closed and the bridges on the canal drawn.

Only a small number, comparatively, of the thousands of soldiers proved to be genuine Revolutionists and they were unsuccessful in their attack. These fled and the others fought among themselves. Monday, November 6th, the soldiers burned their own camps and entered the city, each one having a white badge either on his arm or rifle. They took the city easily, but scenes of terror followed. Shops of all kinds were broken into. Silk, fur, pawn and money

shops were swept of their contents, the riffraff and famine beggars following the example of the soldiers. Lawlessness prevailed; there was no official to whom to appeal, while the police joined in looting the city.

People came to the Mission for protection for themselves, their children and valuables. On two successive nights, terrorized neighbors let themselves over the wall of the Mission premises and begged to be allowed to remain. The second night the proprietor of a drygoods shop next door to the Mission first dropped over some rolls of cloth which the robbers had failed to secure, then himself; then someone swung the aged mother over and it was feared that the drop from the high wall would kill her, but no, she was only badly frightened.

Soldiers fled with their spoil, while the lawless from a lawless city to the north of T'singkiangpu, hearing of the plundering, came in a band one thousand strong to see what they could obtain. During some of the nights and days too, bullets whizzed freely through the air, not directed particularly at any person or anything, while shouts, some of terror some of joy, mingled with the whole, and fires were seen in many directions.

Missionaries and also mission property remained untouched throughout, which gives much cause for praise. Missionaries representing three different missions are working in this city. Dr. Woods of the American Presbyterian Mission (South) kindly asked Miss Waterman and Miss Saltmarsh to go to them, but too many had assembled under their own roof for protection to make this practicable.

Telegraphic and postal communication was of course cut off, and for six nights bed or sleep were not possible. At the close of that time, Mr. Saunders, the C. I. M. Superintendent for Kiangsu province arrived. He had started on his usual November visit to the stations not knowing of the trouble.

Organization, which has markedly characterized the Revolutionary movement as a whole, seemed lacking in T'singkiangpu, which doubtless accounts for much that transpired. Miss Waterman writes that the continued disorganized condition made the matter of procuring food supplies rather a difficult one.



Photo by [Owen Warren] HANKOW FIRST AND SECOND DAYS "BATTLEFIELD"



## Our Shanghai Letter

BY MR. JAMES STARK

THE situation throughout China has not materially changed since the date of my last letter.

The Revolutionary Movement has met with little opposition; indeed the people generally have not only viewed it with favor, but have given it their active support. During the last fortnight we have received letters from all the provinces into which the work of the Mission extends, and these, for the most part, give cause for thanksgiving to God; for they reveal that, in spite of the political upheaval, a considerable measure of order has been maintained, and show that the officials and gentry seem to recognize the importance of preventing anarchy, as also of affording protection to missionaries and Chinese converts. In some districts, however, chaos has reigned, and whilst hostility towards foreigners has not often been manifested, there is, owing to lack of constituted authority, a sense of insecurity amongst the people. Lawlessness beyond the confines of cities is on the increase, and local banditti are terrorizing the well-to-do section of the populace, who, for obvious reasons, are the special object of their attacks. The existence of these armed bands constitutes a real danger, and exposes travelers to grave risk. This has been illustrated by the recent experiences of a party of our associate workers of the Swedish Mission in China, while *en route* from South Shansi to Honanfu. When only five miles from that city they were attacked and robbed, whilst Mrs. Blom was seriously wounded on the head and neck. She, with her husband and fellow travelers, has since reached the coast, and is progressing favorably.

At the end of November, a band of robbers, with the avowed intention of putting an end to the officials, the schools, the churches and the foreigners, entered the city of Tientai, Chekiang, and set fire to the yamen. The regular soldiers, whose barracks are outside the city, climbed the wall and fired upon the brigands, 140 of whom were killed. As the official intimated that he was unable with the soldiers at his command to give protection, Mr. and Mrs. McRoberts, together with Mr. Thompson of the C.M.S., who happened to be at Tientai at the time, felt it right to move at once from the city to a place of safety.

Mr. Stevens writes that, since his arrival with his wife and Miss Scott at Tsinchow, his Chinese helper at Fengsiang, Shensi, has escaped and brought to him news of a serious disturbance in the latter city, when the Mission premises were looted and subsequently destroyed by fire. Had the departure of

these workers been delayed a few hours, it is improbable that they would have been able to leave.

Our workers in Yunnanfu, towards the end of November, passed through a time of considerable anxiety, owing to a threatened mutiny amongst the soldiers. Happily, this danger was averted, and the situation has since improved.

His Majesty's Minister at Peking has recently, through the Consular body, circularized the British missionaries throughout the Empire, advising them, but especially women and children, subject to local conditions and safety of travel, to proceed to the nearest port or other centre where protection can be more easily afforded. He has desired it to be clearly understood, however, that this warning is intended not as a precursor of an imminent danger, but rather as a measure of precaution against a possible danger, and that its application must necessarily depend upon local circumstances.

In some instances the Consuls have been so insistent upon the necessity for workers leaving inland stations that many of the latter, in the absence of reliable information which would enable them to form an independent judgement as to the situation in other parts, have felt that they could not safely disregard the opinion and advice given. Consequently, a considerable number of workers from Szechwan and Shansi, much to their regret, have either arrived at the coast or are now on their way thither.

We have done much by correspondence to acquaint

the main centres at least with the progress of the Revolutionary Movement and the general situation created thereby, but postal communication has been dislocated, and many letters have been delayed in transit. We have sympathized very sincerely with those who have, in consequence, been perplexed as to their duty in view of considerations affecting their safety on the one hand, and what was due by them to converts who have been entrusted to their care on the other hand.

A large number of our missionaries, have felt that they were in a better position to determine what local conditions made necessary than their Consuls, and have refused to leave their stations. Mr. A. G. Nicholls, who it will be remembered, with his wife, remained at his post throughout 1900, on recently receiving the recommendation of the Consul General at Yunnanfu, that "all persons whose business does not imperatively demand their presence in the province, should quietly move out *via* the capital," has



Photo by]

TRAVELING  
BY CART IN NORTH CHINA

[Mr. Belcher



written a characteristic letter, in which he says: "As our business demands our presence here, I feel we had better stay. I expect that the Consul means scientists, botanists, stamp collectors and the like."

We have received news of the safe arrival of Mr. and Mrs. Edgar, Mr. Cunningham and Mr. Clements at Talifu, in Yunnan. A letter from Mr. Edgar, announcing their intended departure from Batang, reached us two days ago, having come *via Lhasa*.

Mr. Fawcett Olsen, who with his wife and Miss Bailey, was shut up in Kiungchow and cut off from communication from the outside world so long, writing from that city on November 12, says:

"This is to let you know that we are all safe. My wife and Miss Bailey in Chengtu and myself here. I cannot write you any sort of an account now of our experiences here. We remained on throughout and experienced the loving kindness of the Lord keeping us from all evil. We were alternately under the rule of officials, rebels and robbers, and now of Imperial soldiers. The city was taken after a siege of five days. After occupation by the soldiers, the city and district has settled down again to ordinary business. A new official has taken the place of the one who was murdered. We re-open school to-morrow night. Our Sunday services have continued all through the troubles. We were unable to communicate with Chengtu, owing to the strict search for letters by the rebels. One poor fellow whom Mr. Herbert sent from Kiating, lost his life. I am staying on here, as this district is perfectly safe. We hear that most of the down river cities have become disaffected and that the majority of the Chungking friends have left."

Since the fall of Nanking, the people at Chin-kiang and Yangchow have become re-assured, and everything is now so quiet in these places that Miss Murray has considered it quite prudent for the new lady workers who have arrived from the various homelands during the last two months to proceed to the Training Home. Consequently, they have all gone forward to Yangchow, thus relieving somewhat the congestion here.

After the date of my last letter, Mr. and Mrs. Bland found it necessary to leave Anking for Chin-kiang with the young men in the Training Home, and the conditions have not yet become such as to warrant their return. The parties of men who have arrived in Shanghai during the last six weeks are still here, studying the Chinese language under the guidance of Mr. Baller.

The present truce between the Imperialists and Revolutionists is, I believe, welcomed by both sides,

and it is to be hoped that the negotiations, which will soon be in progress, will have a satisfactory issue. But even if terms of permanent peace are mutually accepted, it can hardly be expected that the establishment of a settled government throughout the Empire will be accomplished without considerable difficulty and delay.

Since I last wrote to you, I am thankful to record, two hundred and two baptisms have been reported.

I will close this letter with two cheering items of news which have come to hand amid the large amount of correspondence received from the provinces, telling of unrest and uncertainty.

Mr. E. G. Bevis, in a letter dated Chenchowfu, Honan, November 28, writes:

"You will be glad to know that we have just had our Autumn Conference, ending on Sunday last, and while we got only about half the church together, we had a very profitable time. All but one distant out-station were represented, so that we were able to transact such important business as the election of the first officers of this church, namely four deacons. Two of them live in out-stations, and will therefore

be able to look after business matters for those places. We were also able to set going a plan formed last year for a yearly contribution from all church members and inquirers. The absence of this has been a drawback hitherto, they having only been used to giving small sums every Sunday, and that to a number of special objects. Hence we

have gone a good step ahead in the direction of systematic giving. Mr. Li Kuang-nan of the Chowkiakow Church, was with us, and gave some splendid spiritual addresses. On Sunday one dear man confessed Christ in baptism. He was an inquirer of several years standing, and lives 80 *li* from here. He was among 25 members who on the Sunday evening formed themselves into a little band with the object of bringing every member of their families to Christ. You will praise God with us that He granted such a refreshing time amidst the present distress and unrest. It reminds us that our glorious Christ is in His Church, and will bless it and watch over it in love and power."

Mr. Adam, writing about a recent visit to the aboriginal work in his district, mentions that the Miao were making a "pig" collection. About 300 pigs had been given. Seven Christians had started from Kopu, taking 174 pigs to the large market near Anshun. The following week, a second lot were to leave. The proceeds go to the Lord's work. Part of the money obtained is to be given as a thank offering for the Miao Scriptures.



ENTERING THE LOCK AT TSINGKIANGPU



# Tidings from the Provinces

## Prayer Topics

May we emphasize the need of special remembrance of the subjects mentioned for prayer in the Editorial notes of this issue.

The items regarding the Bible Schools are given that we may unite together in praise and prayer for this important work.

Our new workers, who have but recently arrived in China and are now engaged in the study of the language, would deeply appreciate definite remembrance at this time that they may be helped in their difficult task.

Unceasing and definite prayer should be offered for Mr. J. Stevenson, the deputy director of the Mission in Shanghai. The continued unsettled condition in China means additional and heavy strain upon God's servant in the responsible position which he holds in the Mission. Pray that he may be upheld at this time, and that the wisdom, grace and guidance which are so needed may be abundantly ministered by Him who has so graciously promised to supply.

## Bible School Notes

### Szechwan

**Chengtu.**—"We re-opened the Bible School on Monday, Sept. 4, but after three days we were ordered by the Viceroy, through the British Consul-General, to withdraw for a time to a Refuge Camp at the Canadian Methodist Mission Compound, while the authorities took military action against the Railway Agitators, who had become seditious in their propaganda. We were unable to return to the school for ten days; but after the city was quieted, and the rebels had been driven some distance from the walls, I began to walk across the city daily and re-opened school. Since Sept. 19, though we are still living at the Refuge Camp, I have been able to keep school going steadily, and the men are making as good progress as though we were at home in our own house. We have only seven men and two women this term, and, owing to the disturbed state of the country, one of these men has not been able to come in. There has been a dearth of suitable men for some years, owing, doubtless to the absorption of the people in political affairs. I anticipate another great opportunity for Christian work in the immediate future as the result of this outbreak. "God moves in a mysterious way,"—Mr. A. Grainger.

### Kiangsi

**Nanchang.**—During these days of unrest and trouble, Mr. Horne has gone calmly on day by day with his Bible classes in the school. Some of the students wanted very much to go home to look after their families, but

Mr. Horne said that if some went, others would wish to go, so felt it right to go steadily on, and the Lord has given grace and blessing. Besides this, because the Christians in other places heard that Mr. Horne's school was going on as usual and that he had no thought of stopping, it gave them confidence, and has saved many from moving out and given rest of heart where there might have been terror and alarm."—Mrs. W. S. Horne.

### Shansi

**Hungtung.**—"The Intermediate and Bible Schools opened on September 6, and are in full swing again. I am glad to say that there is a good spirit in both schools, and we are praying that this term may be the best of the course, since it will be the last of the Bible school for the present class."—Mr. F. C. H. Dreyer.

### Chekiang

**Taichowfu.**—"Last Monday a great clan fight seemed certain. It would have been a desperate affair involving over 1,000 persons at the start, and probably leading to riot throughout the city. In the providence of God I got exact and definite news about it, and knowing the heads of the two clans personally (they are two of the leading gentry in the city), I felt impelled to do what I could to avert the fight, and so prevent the disaster to the city that I could see was bound to follow. Praise God! success was given to our efforts, and at a meeting of the city gentry (25 of them being present) in our hospital Chapel on Monday evening, the two principals agreed for the good of the city to drop their quarrel, and to unite in preserving the peace of the place. The expressions of thanks from these leading men of the city were most hearty and spontaneous. Not content with bowing, they one after the other grasped my hand as they thanked me for what I had done. Similar expressions of thanks have come from the Mandarins, from the Prefect downward. It seems that for days the Council of city gentry, merchants and scholars had been trying to effect a reconciliation and stop this fight that was the dread of the whole city, but had failed. I praise God for this wonderful opportunity of helping the city. It is appreciated by all classes of the people. Pray that the good feeling caused by it may give many openings for the preaching of Christ, and that thus God may be glorified and many souls be saved.

"Robber bands have threatened the city, both from East and West. Additional soldiers arrived yesterday from Chinghai (Ningpo), bringing our garrison up to 1,000 strong. A Chinese steam gunboat also lies beside the city. We are thus well guarded and the city feels secure again."—J. A. Anderson, M.D.

### Shensi

**Sianfu.**—News of the visit of Mr. Lutley and Mr. Wang to Kansu and Shensi will be read with interest.

"The Lord gave definite blessing at Chingchow, especially among the school girls; some of the boys and the women were also blessed. Only a few of the men received blessing as far as we could tell. Heathen teachers and other unconverted helpers were a great hindrance.—Mr. A. Lutley.

## Monthly Notes

### Arrivals.

On December 7th, at Victoria, B.C., Mr. and Mrs. R. W. Porteous and Miss M. E. Waters, from Shanghai.

On December 28th, at Seattle, Wash., Mr and Mrs. A. Jennings and two children, from Shanghai.

### Births.

On September 26th, at Paoning, Szechwan, to Dr. and Mrs. C. C. Elliott, a daughter (Elizabeth Palmer).

## Baptisms

<b>Kansu—</b>	
Lanchowfu .....	5
Liangchow .....	6
Ningsiafu .....	4
Chenuen .....	2
<b>Shensi—</b>	
Ingkiauei .....	3
Sisiang .....	14
Yanghsien out-station .....	1
<b>Shansi—</b>	
Yungningchow .....	15
Luanfu .....	5
Yuwuchen .....	5
Siaoyi .....	4
Hunyuan out-station .....	9
Fengchen .....	2
<b>Honan—</b>	
Fukow and out-station .....	15
Kwangchow .....	1
Yencheng .....	24
<b>Kiangsu—</b>	
Yangchow .....	3
<b>Szechwan—</b>	
Luchow .....	3
<b>Kweichow—</b>	
Anshun out-station .....	40
Tushan .....	4
<b>Yunnan—</b>	
Yunnanfu .....	4
<b>Kiangsi—</b>	
Sinfeng .....	3
Yungsin .....	8
Kian and out-stations .....	8
<b>Chekiang—</b>	
Wenchow and out-stations .....	31
Tai ping and out-station .....	13
Lungchuan .....	6
Ninghai and out-station .....	4
Yenchowfu .....	10
Kinhwa and out-station .....	6
Yungkang .....	9
Lanchi .....	8
Hwangyen out-stations .....	6
Yuanhwo and out-station .....	10

291

Previously reported 1,192

Total 1,483

## Editorial Notes

**W**E wish our readers a blessed and joyful New Year. May the year 1912 be, in the highest sense, the best that each one has ever seen! This is God's desire for us. This is what is meant by His word, "grow in grace." Dr. Henry Van Dyke once wrote:

"Let me but live my life from year to year,  
With forward face and unreluctant soul;  
Not hurrying to, or turning from, the goal,  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils."

May the "forward face" and the "unreluctant soul" be ours, daily, throughout this New Year!

Mr. Frost has safely reached Great Britain, after a calm and pleasant voyage. Letters received from him report helpful times of conference and consultation with Mr. Heste, Mr. Sloan and others. The friends of the Mission are again asked to continue in prayer that these conferences may be under the guidance of the Holy Spirit, and for the glory of God. Mr. Frost sails (D.V.), on his return journey to North America, by the S.S. "Oceanic," due to leave Great Britain on January 31st.

The sudden and unexpected news of the death of the Rev. Elmore Harris, D.D., in Delhi, India, from smallpox, a few weeks ago, has been received with deep sorrow—sorrow not for Dr. Harris, who is with Christ which is "very far better," but for the loved ones and the work left behind. As a Mission we mourn, for Dr. Harris has long been a beloved member of the North American Council of the China Inland Mission. May "the God of all comfort" sustain and bless the widow, the children, and other relatives, and graciously supply the need of His own work! We cannot but feel that it was an honor for Dr. Harris to die and to be buried on heathen soil—a deposit in India for God. Dr. Harris was a man who deliberately turned from a life of luxury and ease, that he might serve his Master among men. His life was characterized by humble and intense devotion to the Lord Jesus and by boldness and simplicity in declaring the truth of the Gospel. May we who remain follow Christ more closely in the "little while" ere the Lord returns!

A cable message was received by the Mission office in London, England, on December 15th, from Mr. Stevensen, the Deputy Director of the Mission in Shanghai. The cable advises that for the present no further parties of workers be sent out to China. This is not so much on account of any new danger having arisen, but because of the congestion at Shanghai and some other treaty ports, consequent upon a number of missionaries from West and North China having been practically ordered by the Consular authorities to proceed to the coast. This latter movement, which entails heavy traveling expenses, as well as the partial

stoppage of the work in a number of stations, has been deeply regretted by many of the workers involved. But this, also, we are confident, will in answer to prayer, in some way "fall out rather unto the furtherance of the Gospel," and the glory of our exalted Lord.

As our readers will have noticed from press reports, the Revolutionary Movement in China continues to gain in strength, and Dr. Sunyatsen has been elected provisional President of the Republican Party with its capital at Nanking. In connection with these facts it may be added that Dr. Sun is a Cantonese and was formerly a member of one of the Protestant churches in Canton. We regret to state that the sad news of the death of Mrs. Beckman, referred to in the last issue of CHINA'S MILLIONS, has been confirmed. May God's sustaining grace abound towards the bereaved husband and all those who mourn the loss of loved ones! So far as our information goes, no other missionaries in connection with the Mission have been molested, though in a few instances workers have been in imminent peril from robbers. May we again emphasize the need of prayer (1) for an early settlement of all the difficulties, (2) for the establishment of the best government for China, (3) for the raising up of strong leaders—men like unto the Joseph of Genesis and men of the type of Daniel, and (4) for the strength of God to be granted to all His servants who are living under strain during this political upheaval.

"The Father . . . chasteneth us . . . for our profit, that we might be partakers of His holiness." (Hebrews 12: 10). The early Christians, like ourselves, were slow to learn God's purpose of blessing through suffering. The tendency in the time of chastisement has ever been to pray like David, "Oh that I had wings like a dove! for then would I fly away and be at rest." (Psalm 55: 6). But we need to remember that God permits suffering "for our profit, that we might be partakers of His holiness," and therefore that there is something far more important than our deliverance and our peace. It is highly instructive to notice that in the prayers of the New Testament little is said regarding deliverance from trial, but much regarding holiness, discernment, faith, etc. In our waiting on God for the Chinese Empire and people, as well as for our fellow-workers in China during this present time of strain and stress—and also in prayer for ourselves or others in times of suffering—let us first and above all pray that they and we may be rightly and truly "exercised thereby." That the trials may not be useless but to abiding profit. That through these hard experiences we may be taught the lessons of faith and holiness that He desires us to learn. And thus that God may be glorified. His glory is more to be sought than our deliverance or our peace. Let us remember this as we wait on God in secret prayer.



# CHINA'S MILLIONS

TORONTO, FEBRUARY, 1912

## Some Missionary Motives

BY MR. D. E. HOSTE

*For this we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.*"—EPHESIANS 5: 5, 6.

THE view is held in some quarters, at the present time, that the motives for missionary work which operated in the past have been superseded by others, the outcome of new conditions in the world. That these conditions have to some extent given rise to fresh motives, or have added emphasis to old ones, is true. The argument, for instance, that unless great countries like China and others are permeated with Christian principles they will have a deteriorating effect upon the ethical standards of the West, certainly applies with more force than it used to do. It is obvious that closer intercourse with the great communities of the non-Christian world, due to greater facilities for travel and inter-communication of thought, is bound to exercise an increasingly powerful influence upon the mind and morals of Christendom, hence, the motive of self-preservation should prompt the church to greater efforts in the propagation of the Christian faith. It should be remarked, however, that this motive, true and deserving of weight as it is, so far as it goes, cannot be regarded as a Christian one; the attitude of those who are governed by it resembles that of people who advocate the abolition of slums and the improvement of the dwellings of the poor, lest the diseases generated in those haunts should spread to their own districts.

Another motive, connected with the increase of knowledge of the missionary enterprise amongst Christians, deserves to be even more seriously considered than the one just mentioned. It is undeniable that a certain measure of interest in Missions has, during recent years, spread widely into quarters, where previously they were regarded either with indifference or actual dislike. The dissemination by means of conferences, literature, study circles, and other agencies, is something for which we should be truly thankful. Never before have there been utterances, both by ecclesiastical leaders and by representative bodies, so frankly recognizing the duty of the Church to place the evangelization of all peoples in the very forefront of her aims and activities.

All this, whilst affording encouragement, carries with it a grave danger, unless there is a corresponding growth in actual service and gifts on behalf of Missions. We refer to the great moral principle that failure to respond to fresh light and opportunity incurs the judgment of being given up to a deeper darkness than before. To borrow a figure from the

Holy Scriptures, the leaves of profession are one thing, the fruit of performance is another. Further, may we not, without unduly stretching the analogy, say that the position of the Church at the present time in regard to Missions, bears a resemblance to that of the fig tree, to which our Lord, when hungry, was attracted by the profusion of its foliage. From this point of view, it must be admitted that the motive of spiritual self-preservation should arouse us as never before to exertions for the spread of the Gospel.

We do not agree with those who seem unable to take any other than a pessimistic view of the outlook. On the contrary, we rejoice to recognize the growth and progress already made in not a few directions, and also the prospects of still further advance. At the same time, we admit that a study of the official reports of many of the missionary organizations during recent years may well give rise to serious misgivings and searchings of heart.

In this connection, we venture to think that the present neglect and indifference on the part of numbers of Christians in regard to the great missionary enterprise may largely be ascribed to a widespread ignoring, if not virtual denial, of certain truths taught in the Scriptures, which truths, if believed, furnish the most cogent reasons for greater zeal and self-denial in seeking to spread the Gospel amongst all nations. It is to one of these truths that we wish now to direct attention.

The passage in the Epistle to the Ephesians quoted at the head of these lines is but one amongst many references of a similar import, which occur both in the Old and New Testaments. We find, for example, in the first chapter of the Epistle to the Romans and the eighteenth verse, the following words: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Again, the following words occur in the sixth chapter of first Corinthians, verses nine and ten: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God;" further, in the fifth chapter of Galatians, verses 19 to 21, we find words of a like nature. The whole tenor of the teaching of



the Bible on this gravely important subject is that, whilst men are never condemned for ignorance of truth, the opportunity for learning which has been withheld from them, they are held strictly accountable for a right use of such light as has been granted them. It is to be feared that in the reaction against one-sided, exaggerated teaching of former years, which, in effect, involved men in condemnation for ignorance of that which, so far as they were concerned, it was impossible for them to know, the opposite tendency to minimize, or even deny, any moral guilt on the part of those who have not heard the Gospel, not only is responsible for a great deal of absolute indifference in regard to Missions, but prejudicially affects the earnestness even of those who are, to some extent, actively interested in them. Superficial thought and loose reasoning, which virtually deny any responsibility on the part of "the heathen," have, we believe, paralyzed the energies of Christians in this enterprise to a greater extent than is generally admitted. The minds of not a few become confused by what is really irrelevant discussion as to how far people, who have never read or heard the Scriptures, are responsible for the errors which they have imbibed as members of some other system of religious thought, the real point at issue being their conduct in relation to such light as they possess.

Observation of life, as it is at the present time, makes it clear that in every country, whether professedly Christian or otherwise, there are vast numbers of men who are habitually committing acts, such as are described in the passage of Scripture we are considering, that involve disregard of their moral obligations and so incur condemnation. Further, that, as a result of continuance in such conduct, men become enslaved to the power of sin. That is to say, we are confronted, on the one hand, with the overwhelming problem of human guilt, whilst on the other looms, as its awful complement, the dark fact of human bondage to the power of moral evil.

The message of the New Testament to men in such

a condition may be described, in very general terms, as of a two-fold nature. First is the declaration of the Gospel, with its salvation from the guilt and power of sin; there is also the fuller and more definite revelation of the solemn, ultimate issues of continued impenitence. It might, perhaps, be more correct to reverse the order of these two. Throughout the Old and New Testaments we find that appeals to the motive of fear, and warning as to the consequences of persistence in evil, form a prominent part of the Divine message to man, and any system of thought and teaching which omits to bring this motive to bear on the consciences of men is defective and unsound.

We venture the assertion that, antecedent to a revival of missionary zeal, which shall result in progress at once deep and widespread of the Christian faith, there is need of a revival amongst us of the foregoing doctrines of Holy Scripture.

Standing on the threshold of a New Year, we witness in China the rapid progress of political and social change, carrying with it unknown possibilities of increased openness on the part of all classes to the message of the Christian faith. Do not these possibilities serve to emphasize the importance of our seeing to it that we, who are entrusted with that message, are ourselves holding and presenting it in the completeness and in the right proportion of its several parts? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2: 15).

After all, the Christian revelation deals primarily with the supreme question of man's relation with his Creator, and no amount of earnestness in the effort for the social amelioration of men, valuable and important as this is in its place, can make up for vague and defective views concerning the great doctrines to which allusion has been made in the foregoing remarks. The history of the Church teaches that it is the deepest truths, which, when faithfully propagated, prove, in the long run, the most fruitful in widest influence for good on society at large.

## Seven Times More Prayer

BY REV. ANDREW MURRAY

**I**N the reports of the World Missionary Conference very great stress is laid on the supreme importance of prayer. I begin with some extracts. Vol. I., "Prayer is the method which links the irresistible might of God to the missionary enterprise. That God has conditioned so largely the extension and the fruitfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries, and one of the most wonderful realities."

"How to multiply the number of Christians, who with clear and unshakable faith in the character and ability of God will wield this force for the transformation of man—that is the supreme question of Foreign Missions. Every other consideration is secondary to that of wielding the forces of prayer. May the call go forth from this Conference to the Christian churches throughout the world, to give themselves as never before to intercession."

In Vol. VI., "The Home Base of Foreign Missions," the first chapter, pp. 6-16, is devoted to prayer, and especially the need of education in prayer. "It is our conviction that none can pray their best, few can pray with any fulness of effect, who have not received some careful training in the practice of prayer, and have not acquired as well the grace of holy perseverance in it."

"We must emphasize the fact that the encouragement and direction of the prayer of the Christian people is one of the highest forms of service."

"That those who love this work, and bear it upon their heart, will follow the Scripture injunction to pray unceasingly for its triumph, we take for granted. To such all times and seasons will witness an attitude of intercession that refuses to let God go until He crowns His workers with victory."

\*A chapter from Dr. Andrew Murray's book, "The State of the Church."



"Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Efficiency and power in prayer cannot be obtained without patient continuance and much practice. The primary need is not the multiplication of prayer meetings, but that individual Christians should learn to pray."

"The secret and art of prayer can only be learned from the teaching of the Master Himself, and by patient study of the best books on the subject." In a note it is said, "Special reference may be made to Andrew Murray, *With Christ in the School of Prayer*; M'Clure, *A Mighty Means of Usefulness*; Austin Phelps, *The Still Hour*; Moule, *Secret Prayer*."

"Sometimes it has seemed as if faith in the power of the Spirit and in His willingness to aid, had been almost lost, and that we were now attempting to substitute human devices for spiritual power. Back to Divine wisdom, to the living power of Jesus Christ, back through prayer to the source of all power, must be our watchword. All plans for deepening interest in mission work must be devised and executed in devout prayer and solemn waiting upon the Lord, and every endeavor made to propagate the spirit and habit of prayer among all Christian workers. We must make men understand that it is only their lack of faith and half-hearted consecration that hinders the rapid advance of the work, only their own coldness that keeps back His redemption from a lost world. We must ever bear in mind that God is eager and able to save the world already redeemed by Him if only we, His professed followers on earth, were willing that He should."

These are unspeakably solemn words. They lead us into the depth of the sanctuary. They open up to us the Divine meaning and mystery of prayer as very few apprehend it. They call us to beseech God by His Holy Spirit to open our eyes that we may know what prayer is in its spiritual reality.

Most Christians are content if they have some blessed experience of what prayer can do in bringing down blessings for their own needs, and in some cases on behalf of others. But how seldom it is realized that prayer covers the Divine mystery of man's being partner with the three-one God in working out the counsel of His will and grace. All that God wants to

do for the world, He does through men whom He has taken up into His counsels, who have yielded themselves fully to His will, of whom His Spirit has taken possession, so that they can pray with power in the name of Jesus, and have the high honor that God at their bidding will regulate the working of His Holy Spirit, and send Him to go where and to do what they have asked.

This is indeed the mystery of prayer, that a worm of the dust can become one of God's Privy Council. The Holy One listens to such and becomes the executor of their plans and wishes. As Infinite and Omnipotent as God is, is prayer too. Such honor have His saints. No wonder that the chapter we have been quoting from, concludes with the words:—"If the Conference in Edinburgh should

lead some resolutely and irrevocably to enter into the school of prayer, the spiritual power of the Church for the accomplishment of its great task would be immeasurably increased."

And what is now the bearing of all these extracts on the subject of our book, *The State of the Church*? First of all, to deepen the painful conviction of how little the Church knows how to pray, and how unfit the larger part of it is to pray effectually. We need time to come under the full impression of what the Christian life means to most people, even those who are counted earnest. They have been taught to come to Christ for their salvation. They have found it, and now seek to live in the world, looking to God for grace enough to enable them to live what

they think Christian lives. They have no conception of what claim Christ has to an entire consecration of their whole being. They have no idea that it is definitely their great calling to live to make Christ king throughout the earth. The thought is entirely foreign to them that they are every day of their lives to pray, to labor in prayer, that God's Kingdom may come, and that God's Spirit may use them for His service.

It is as compared with this, the true scriptural idea, that the charge is brought home that the Church is feeble and utterly impotent to strive in prayer for the conversion of the world. I do beseech my readers to look back to all the extracts as to what ought to be, and what is not found to be, until the prayerlessness of the Church become a burden too heavy to be borne.



The prayer house in the garden of Mr. Reginald Radcliffe, Liverpool, where Mr. Radcliffe and Mr. Hudson Taylor used to spend hours together in waiting upon God for blessing upon the heathen world



Next to this must come the surrender of the true Christian at once and wholly to yield himself to become an intercessor. On the first day of the Conference, when introducing the report of the first Commission, and speaking of all it would imply, even if the work marked out were only to be begun, the late Dr. Robson used the expression, "We shall need three times more men, four times more money, seven times more prayer." That is, instead of 20,000 now 60,000 men; instead of five millions of pounds now, twenty millions; and seven times more prayer than is now being offered. If a congregation had at present three laborers in the field, it would not be impossible, if the right spirit prevailed, to increase that number to nine. If there were a Christian man whose income was one thousand pounds, and he had given fifty pounds per annum to Foreign Missions, it would surely not be too much, if a right sense of the claim of Christ came upon Him, to give four times that amount—two hundred pounds. And shall it then be thought impossible to believe that when God's Spirit even now begins to work in the hearts of the children that they shall be drawn out into seven times more prayer?

It is not only that we want the number of those who pray increased, but still more that those who do already pray, should accept the call for their part in the seven-fold. Quality is more than quantity. Seven-fold is the sign of that quiet perseverance of Elijah, which would not rest until the cloud had been seen. Seven-fold is the sign of the burning furnace seven times heated. It is in the new intensity of the prayer of those who already pray that our hope lies. Christ offered up prayers and supplication with strong crying. But He first offered Himself. Offer yourself to God, and a new power will come to offer up prayer without ceasing. Begin at once, and with each chapter of this little book turn it into prayer; take up the great subjects and speak out your heart in intercourse with God. And again, I say, go back to the quotations we have given; make them food for prayer, until

the heart begins to understand what it is to give God no rest till He pour down His blessing.

But there is a third point on which the extracts bear still more especially. The first reference is to prayer for Foreign Missions. But this little book has to do with a subject on which Foreign Missions are absolutely dependent—the spiritual life of the Church. And what the extracts have been specially gathered for is to rouse the hearts of the Christians to pray without ceasing for that revival without which the Church can never respond to the call of her Lord. Whether we pray for the whole Church, or the Church to which we belong, or for the district or circle with which we are more closely linked, let our missionary prayer hold up to God as our first and chief desire that His believing children, who have known what prayer is, may be stirred to a new intensity that will lead them to ask that His feeble children may take courage and confidently expect from Him that to them, too, the Spirit of supplication will be given. And then will follow the prayer that His erring children, who profess to trust in Christ, but have never thought of what it is to live for His service, may by the mighty movement of His grace be brought to take their part in the great army, who in the ministry of intercession cry to Him day and night, until He avenge His people of their adversary.

Those prayers only will be answered which are in harmony with the revealed will of God: "If we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Unless the Word of God is abiding in us, how can we be sure that our petitions are in harmony with His will?

\* \* \*

The Throne of Grace is open; the scope for petitions unlimited, save by our want of faith, and the promises are sure.—*J. Hudson Taylor, from "Choice Sayings."*

## Revolutionary Conditions — Report from Szechwan

**M**RS. Parry writes on November 23rd:—Yesterday was truly a red letter day in the history of Chungking. For some days we seemed to be on the verge of something, one hardly knew what, for there were so many conflicting rumors.

On the 20th we were requested not to go on the streets, as disturbance was feared. However, the day passed quietly and the night too. Next day the question was, what was to be done with the Prefect, who refused to give up his seal. All three big officials of the city had the day before been requested to hand over their seal of office, but the Prefect positively refused.

Yesterday morning early, we were informed that all the city gates were closed. Ten o'clock one or two were opened for a little while, to allow water to be carried into the city.

There was a terrible rush made by these carriers, and we are told some were trampled to death. Water

quickly went up in price; instead of 12 cash a load it was 80 or 90 cash. About noon there was great excitement all over the city; all business stopped; every shop, big or little, was shut, the door of every house closed, and crowds began to collect. Some people were terrified, others were hopeful and said, "It will be all right, nothing to fear."

The Consul came and said he would like all the British ladies and children to come over to our compound, where we could be better protected if the need came, as the Revolutionary soldiers were waiting to enter the city. The Prefect objected, so trouble was feared. Of course we were glad to help in any way, and they arrived not long after. The American ladies went to the American Consulate near by us.

The Prefect was allowed till 4 o'clock to decide. Twelve cannons were placed around his yamen and pointed on to it, and a number of bombs were also in readiness.





TRAVELING IN SZECHWAN

Meanwhile the police all fled to their homes, and as quickly as possible the white Revolutionary flag, with the single character "Han" (a name for the Chinese as distinct from the Manchus) on it was hoisted all over the city, and in a short space of time the city was decorated everywhere with the white flag. The sudden change was remarkable. We knew some of the flags were being made, but had no idea of the extent of preparation made.

Every house had its flag. Those who were too poor to have a proper one, just made one of white paper, with the character "Han" on it.

About 4 o'clock the red flag over the Prefect's yamen was lowered, and it was evident he had given in. The poor man had been in a state of terror for some days, knowing his life was threatened, yet not wishing to give over his seal of office for fear of the consequence, should the Government get the upper hand again. The next step was for him, also the tao-tai and hsien, to have their queues removed. This done, they came out to greet the Revolutionists.

About five o'clock Doctor Parry, Mr. Whittlesey and others, went to the city gate near to us to witness the reception of the before-mentioned soldiers. They had a fine view. There was a squad of city guards in blue uniform, with white shoulder pieces, lined up just inside the gate, and beyond them a quiet crowd. After some time of waiting, during which some officers went out to meet the approaching company, it was announced they were coming, and the order for silence was given, and in they trooped. A little group of yellow uniformed men in advance, and then the main body in black uniform with white, several mounted officers who entered giving the military salute as they passed the guard. Two or three large white banners, with the revolutionary mottoes, and several horses mounted with the various parts of a field machine gun, and several more with ammunition, made up the procession. As they marched in in silence, representatives of the Szechwan Revolutionary army, the city was fully committed to the Revolution.

People were now breathing more freely, as the dread that there might be fighting was lifted. Then, later in the day, we found that telegraphic communication was cut off, both from Chengtu and the coast. This morning early, Mr. Whittlesey went out to see how affairs were looking, and found numbers of men with their queues removed, and later on numbers of gentry were seen wending their way to a place by the parade ground to go through the same operation, and returning looking extremely pleased with themselves.

The city was guarded all night. The Prefect's soldiers all yielded to the new regime and handed over their weapons, but at Kiangpeh, our companion city, things were not so peaceful, and firing could be heard going on till about 2 a.m. Some of our friends on the other side of Chungking were watching it. Robber bands had entered Kiangpeh and began looting the city. Chungking is also in danger of a similar attack, and every householder has been warned to have weapons ready for defence. We are now right in the midst of the Revolution, and what this may mean for this city, no one can tell. More troops have arrived in Chengtu from Tibet, and there will be a desperate struggle.

Chungking being the key of this Province, and of such importance, is not likely to be allowed to go over in this way without an attempt on the part of the Imperialists to regain it. Chengtu is so very dependent on Chungking, from a commercial point of view. No letters went out yesterday, but to-day the new stamp is being used, and we trust our letters will reach their destination.

Some Imperial troops have reached Luchow and



COURTYARD OF THE RIWANG TEMPLE

A temple built in honor of the designer of the irrigation system.



have escorted Mr. Manly and three ladies down. We expect them here shortly. British and American ladies are still to concentrate here. We feel very thankful for all who are safely away, especially the little children. The C. M. S. party got away yesterday. Mr. and Mrs. Lea had to be let down over the

city wall, and all the provisions for the rest of the party. The Leas were inside and the others had stayed on their boats. We expect another party from E. Szechwan to-day or to-morrow. The gates are open to-day, but are to be shut early, and the streets closely guarded.

## Report from Yunnan

**T**HE following extracts are taken from private letters written by Mrs. W. J. Hanna, in which she has given an account of their journey from Tongking to Yunnanfu, and their journey back to Tongking again, where they are at present located.

Haiphong, Tongking:—I cannot explain to you all it meant to be really at Yunnanfu. Our hearts were just longing to be at the end of our journey, and what do you think? We were met at the station with the news that every missionary must leave the city before night. We just stood there paralyzed.

The British Consul ordered every lady and child (British) out of the city, and advised the men to go too. The thought of the disappointment it was to us, makes my heart sick even now. An afternoon train took us away from Yunnanfu, just as a morning train had brought us there, but our hearts were heavy and our knees were trembling and weak.

There were Mr. and Mrs. Graham and their daughter Katie, and Miss Downing; Mr. and Mrs. Embury (going home on furlough); Mr. and Mrs. Ammundsen, of the Bible Society, also Mr. and Mrs. Pollard and Mr. Evans, who had just gone up with us—and ourselves.

The train took us as far as it went that night, and as the Consul would not allow us to go back over the mountain road by which we had come, we kept to the railroad track, and slept in a freight car for the night.

Our God did so wonderfully undertake for us, and the same coolies who had brought us up, started right back with us, to help us over the break on the railroad. It was wonderful that they were willing to come back with our party.

We traveled by chair along the track. Two nights were spent in tiny stations by the way. We spread our quilts on the cement floor; put our traveling rugs over us, and folded our coats for pillows.

We left Yunnanfu on Saturday, and by Wednesday reached the place where we could take the train. David stood it all so well. I am sure that you are praying for us all the time, and David has his own special "remembrancers" too. Thank God for each one.

Wednesday night we reached Omichow—you remember I told you that the trains do not run at night. The city was quiet, so we stayed over a day, while Mr. Hanna attended to our baggage.

The rest of our party stayed over too, as Mr. Graham had returned to Yunnanfu to help other workers coming out of the Province.

Now we have come to Haiphong, Tongking, where all (from the Province of Yunnan) will come eventually, if the troubles in China continue. We hope to get a house here.

About ten days ago I wrote our home friends a detailed account of our journey to Yunnanfu and down again to this place. We need not again relate these experiences, as our letter has been passed on to you. Suffice it to say, that the immediate danger

to foreigners in Yunnan has been caused by dissension and mutiny among the Revolutionary forces in control in the province; also the rumor that British troops were advancing from the Burmah frontier and French troops from Tongking. The truth is that British police are in Tengyueh and Tali, and that the French are moving troops up the border, but are cautious about advancing, lest they imperil the lives of French subjects still in Yunnan, or the safety of the railroad, which has cost



Photo by] OUTSIDE ONE OF [H. T. Clark, M.D.  
THE CITY GATES OF YUNNANFU, YUNNAN

so much to build.

Our British Consul in Yunnanfu ordered all women and children to leave the province three weeks ago, and has since urged the gentlemen to leave also. Our party moved as far south as Amichow, Yunnan, but delayed there on account of Mrs. Pollard's illness. Six of us came on last week; yesterday the rest arrived, having been guarded by soldiers the last day at Amichow, and brought to Tongking by special train. Mrs. Graham is safe in Haiphong now, and we hope they will soon have a house near us here.

Mr. Graham is still in Yunnanfu, but sleeps outside the city every night.

We were much relieved to learn yesterday that the workers from Batang, presumably Mr. and Mrs. Edgar and workers of another Society, had come



across country to Talifu, as they could not find exit by way of Szechwan. Disorder reigns in that province! And now the Talifu party, Misses Simpson, Morgan and Kratzer, are on their way with the Batang workers, to Yunnanfu; they should arrive there to-day or yesterday, and we should see them within a week. The still unrepaired break on the railroad makes it six days' journey from Yunnanfu to this place.

Miss Morgan has not been well, so we are wanting her to join us here, as the sea air will be beneficial. Indeed we may soon be a large party in this place, as there are workers of other missions also with the Batang party, and with Mrs. Graham, too.

The Lord has graciously provided this place for us, and we are so thankful, for we were tired of traveling and much disappointed in not being able to enter Yunnanfu and begin the work we so long to do among our dear people.

We think it quite probable that our little home at Pingi, and our few precious possessions—furniture, etc.—have by this time been destroyed. Mr. Fleischmann, who was trying to stay on till our coming, was asked to leave the city and escorted out by eight soldiers over three weeks ago!

We get very little news of other parts of China here—our French is too "limited" to admit of our

gaining much information from French newspapers! We hope soon to get news from Shanghai.

December 13th.:—Our party of workers, who left Yunnanfu November 18th, has been all accounted for, and you will be glad to hear that they are taking a house a short distance from ourselves here at Dason (a summer resort of Haiphong). Mrs. Graham and Miss Downing, and the United Methodist workers, have a house, and are looking forward to others joining them, as we are also.

The Talifu party are on their way down. We hope to have Miss Morgan and Miss Kratzer in this home with us before the end of the week. Mr. and Mrs. Page are in Yunnanfu, and will proceed southward at once; they will take six days to reach us here, so we may see them soon.

Mr. Graham, who is still at the capital to give aid to all "refugees" who pass through there, writes that Mr.

Adam has wired that the Chinese are destroying Miao chapels—burning them—in Kweichow, and that he, with his family and Mr. Merian, are on their way from Anshunfu to Yunnanfu.

These are dark days for our dear Christians in Yunnan and Kweichow. We know you are praying much for the workers who are traveling to places of safety. We will welcome them here.



Photo by] A SCENE NEAR YUNNANFU, YUNNAN [W. T. Clark, M.D.

## Report from Kweichow

**U**PON arrival in Shanghai Mr. T. Windsor of Tsunyi, Kweichow, writes as follows:—We arrived safely at Shanghai on 23rd instant and hope soon to make preparations for leaving for Canada! Our trip from Tsunyi to Chungking was both an anxious and trying one, but the Lord graciously brought us safely through, for which we fervently praise His name. After Kweichow went over to the Revolutionists, conditions throughout the province became increasingly disturbed. Robbers, taking advantage of the unsettled situation, increased in numbers and daring. Many of the main roads were held by them; two or three cities actually looted, and others threatened. Tsunyi was threatened two or three times, and one night the whole city was kept awake expecting an attack from a party of one thousand strong, which was reported to be only four miles away. We all were glad that this proved to be only report. Local conditions continued to get more distracting, and reports from other places showed that a state of general anarchy prevailed. This, coupled with other things, led us to consider the advisability

of retiring to a safer place before traveling became more dangerous and difficult. But whilst in a state of uncertainty concerning our movements, a telegram arrived from the British Consul strongly recommending all to go quietly out of the province. We regarded this as guidance, so packed up a few things and left on November 24th. After a few interviews with the Revolutionary authorities they kindly granted us an escort of twenty armed soldiers to Chekiang—seven days' journey from Tsunyi. We came along quietly the first four days to Sungkan, but upon reaching that place were informed that the last two days we had been followed by two robber leaders with whom our men had talked. We learned also, that a large traveling party were staying at Sungkan, being afraid to go forward, as both the road and river routes were held by robbers, whose spies kept them acquainted regarding all travelers who reached that place. After consultation with our escort we decided to attempt the road route, and next morning had entered our chairs and were actually started when the escort said we had better not go.



They were not satisfied that even with such a strong escort we might get safely through. Further talking resulted in our remaining there another day, whilst our two head men went forward to try and negotiate with the various bands of robbers. They returned late in the evening apparently well satisfied with the success of their day's effort, and said we might go forward on the morrow. When morning came, however, and we were again ready to start, all the escort had disappeared. Whilst wondering what this unexpected move might mean, a man came to say that we were to take boats, and not go overland; also that the escort were at the riverside, and had secured boats. Upon going down to the river the head escort informed me that the meetings with the robbers on the previous day had not been successful; that they insisted on taking our things should we travel; but that one man had told him in confidence to take the river, assuring them that we could get through. Our minds naturally were somewhat exercised at this, and as we neared the place where Mr. and Mrs. Glanville were robbed two months earlier, we could not but feel anxious as to what might happen. It therefore was a great relief to see only a company of eight or ten men waiting for a downriver boat, instead of a party of twenty or thirty armed men waiting to rob. We learned here, how-

ever, that about a mile lower down there was a band of fifteen or twenty strong, who that morning had already robbed several boats. Our front boat of soldiers then went ahead to try and talk them into letting us pass quietly through. They, however, refused to listen and repeatedly called upon us to pull the boats into shore, emphasizing it with a shot which struck one of our boats. Up till that time the soldiers had kept their guns hidden, but seeing the determination of the band to stop us, the leader ordered his men to fire. Several of the robbers fell and the rest, being taken by surprise, scattered. I had great difficulty in restraining the soldiers from going ashore and cutting off the whole band. The coolies likewise wanted to appropriate the pile of stuff which had been stolen that morning. That evening we reached the town of Chenchi-kai, all deeply thankful to have

passed the most dangerous stage of our journey. About nine o'clock, just as we were retiring to rest, two men rushed into the inn calling my name. These were messengers from the British Consul at Chungking, whom he had kindly sent with a letter saying he had sent a despatch to Chikiang, asking them to send a strong escort to bring us safely through to Chungking. They had gone overland in the direction of Sungkan, but hearing that we had come by boat, had returned. They had been robbed of all they had, excepting the despatches. The most disturbing news they brought, however, was that the robbers on the highroad, enraged at our escaping them, threatened to attack us that evening, and were then marching towards the town with that intention. After a short consultation, the head men of the town were called, who were made acquainted with the affair. Seeing danger to their town as well as to our-

selves, they entered heartily into a scheme for its defence. In the meantime our escort had made their arrangements for defending the Inn, and a password was decided upon with the militia, in the event of becoming mixed up in a possible fight. The ladies of course did not undress, and no one, excepting the coolies, slept much that night. Everyone experienced a feeling of relief when at three a.m. one of the spies returned and re-



STREET IN PEKING

ported no sign or word of the robbers. Again we thanked God for bringing us safely through another trying experience, and for again delivering us out of the hands of wicked and unreasonable men.

The following day found us safely at Chikiang. Notwithstanding that the city had gone over to the Revolutionists only two days before and things were in a general mix-up, they exerted themselves well, and by next morning had an escort of twenty armed men ready, who took over the task from the men who had come from Tsunyi. Brigands were reported at two or three places along the route, which made it advisable to send spies ahead and report on the condition of the road. But we came along quietly and reached Chungking on December 3rd. We stayed there one day, and then commenced the water part of our journey to Shanghai. Traveling on both na-



tive boat and river steamer was very cold, but we arrived here safely on the 23rd, just a month after leaving Tsunyi. Mr. Stevenson, upon learning we were nearing Shanghai, very kindly telegraphed to

Chefoo for the children, who came rushing in upon us on the 24th, so we are having another happy time together, after more than three years' separation.

## Report from Shansi



Photo by] The third class [Rev. T. E. Lower, B.M.S.  
carriage in which the missionaries were held up for four days.

**W**RITING from Tientsin, Miss C. A. Pike says: I did not expect to be writing you from this place, but such are the circumstances. Misses Morris, Giles and myself left Kiehshu, Shansi, the 5th, arriving here the 15th. We had quite a little adventure on the way, but no serious trouble. The party numbered twenty-four when we took the train at Yutsi. The difficulty was we were one day too late, and fighting had begun on the Shansi border, so we had to wait three days and four nights in the railway car on a sidetrack, until the pass was taken by the Imperialists, just 80 *li* from where we were! We saw the retreating Revolutionists as they passed us on their way back to T'aiyuanfu. The Revolutionists had appointed one of their number to see us safely to the Imperialist lines and hand us over to them, but when the defeat came, there was 80 *li* between us and the Imperialists, and our good Revolutionist friend disappeared with his retreating comrades. They ran all the trains back to T'aiyuanfu with their soldiers, and wanted our car for the same purpose, but we kept possession until better shelter could be obtained. In order to get over the 80 *li* which lay between us and the Imperialists, we resorted to four hand-push work trucks. Our baggage was arranged on these, then twenty-four people mounted on top, and the journey was continued. We could get only five coolies to help push, so the gentlemen of the party had to pay their way with considerable hard work, except down grade, when the car went itself. Twice all the baggage had to be unloaded while baggage and trucks were carried over certain points on the railway; this added considerably to the labor of the gentlemen of the party. During one night of the truck ride we took possession of a station, the acting

station-master built fires for us and after a little lunch, beds were spread out on the floor and we slept in peace—a little more room, comfort and heat than we had experienced in the railway coach.

Reaching the pass Niangtsikuan a little after noon, the 14th, we found the Imperialists in possession. A representative of the British Legation from Peking chanced to be there, and he saw that the Imperialists made ready a train, which took us on to Shihkiachuang. We spent the night there, and the next day came on here.

The party consisted of Mr. King from Pingyangfu, Misses E. French, F. French, and Cable from Hwochow, also Mrs. Robinson and Mrs. Curtis, who had been visiting at Hwochow. There was also a Chinese school girl from there, who was returning to her home in Hwailu. Misses Morris, Giles and Pike from Kiehshu, Mr. and Mrs. Urquhart from Siaoyi, Mr. and Mrs. Milsum from Pingyao, Mr. and Mrs. Falls from Kihshien (Mr. Falls only came as far as Shihkiachuang); Mr. Hole and Mr. Bjértnaes from Yungningchow, Mrs. Helgesen and Miss Hattrem from Linhsien, Misses Johnson and Jorgensen, who had been in Hwochow since Miss Johnson's illness, Mr. Lower from Taiyuenfu, and Mr. Hermann, who had come from Hwailu to assist us in getting through. A very nice party indeed, but many mouths to feed. That was the greatest difficulty, as some of us did not provide provision for the road, expecting to eat Chinese food. No one had provided for so many days, and the Chinese inns and food shops were closed up, as help had been sent off for fear of the soldiers. But all got through with nothing worse than colds, etc.

We three from Kiehshu and Mrs. Falls, are all together here at the Mission Home. One other house



Photo by] Trucks, with [Rev. T. E. Lower, B.M.S.  
Imperialist soldiers, with which the trolleys very nearly came into collision.



has been taken for the C. I. M. here. I hope to be able to stay here, as I wish to be as near Shansi as possible for letter-writing, and going back when the way opens. I feel that my work for the present is to rest. I know I need it, and although the Revolution did not come for that purpose, it has given me this opportunity, and I feel it is my duty to the work I hope to go back and do. I am glad I have just had my furlough so there will be no sending me home for that now.

The sad news from Shensi and the difficulties in other provinces, make us feel that we were specially cared for in the station and all along the way.

We have just heard of the death of Mr. Barber from typhoid in Sichow. Mr. and Mrs. E. Taylor, Mr. Briscoe and Mr. Dreyer were with him.

It was hard to leave the station under such circumstances, even our strongest men broke down and wept. Do pray for these Christians left inland. All hearts are so fearful of lawlessness. I trust it may

prove a time of blessing to our people, while they are left to rely on God in a way they never have before.

I hope that we will not be kept long out of the interior.\* When we left, Kiehsiu was as quiet and peaceful as usual; from our surroundings it did not

seem necessary to leave. All the city was looking to us and asking daily if we were still there. They felt restless as long as we stayed, but said they knew troubles were serious when we would go.

We had a very pleasant Christmas here yesterday, but I should like to have been at our station. It all seems so strange to be here; many are going home, others are scattering here and there. I do want to keep in His will through these new ex-

periences. Mr. Goforth is holding a meeting each afternoon for missionaries and all who wish to attend. He and his family are now stopping in the city.

\* The missionaries were obliged to leave because of the orders received from the Consul.



Photo by]

Trolleys being pushed along by male members of the party.

[Rev. T. E. Lower, B.M.S.]

## Our Shanghai Letter

BY MR. JAMES STARK

**S**INCE the practical deadlock in the peace negotiations between the representatives of the Revolutionists and the Imperialists, from which so much was expected, the situation in China generally has become more complicated and critical, and the outlook less promising. We are still praying and hoping, however, that the proposed National Convention will be held, and that the present cessation of hostilities will be made permanent. It is difficult just now either to follow events or to estimate their relative importance and significance. The reports which have appeared in the daily press in the home lands will have acquainted you with the progress of the Revolutionary Movement, and it seems to me, therefore, that the purpose of my letter will be best served by my confining my references to the local conditions in the provinces, and the measure in which they have affected the work of the Mission as revealed in the correspondence which has reached us from our missionaries.

Many of our workers have passed through a period of much anxiety and strain, due in not a few cases to the absence of authentic information as to what was taking place elsewhere. Postal communications have been interrupted and letters have consequently been greatly delayed in transmission. Some of our friends have thus been ignorant that the policy of protecting missionaries and Christian converts has been consistently pursued by the contending parties, and rumors have been circulated, greatly exaggerating the unfortunate incident which took place at

Sianfu and alleging other outrages for which there has been no foundation in fact.

Furthermore, circular letters or telegrams from the diplomatic and consular bodies, sent to all the inland provinces, urging, and in some instances instructing, all missionaries, but especially women and children, to leave for the coast without delay have created alarm and led to the evacuation of stations where, judging by local circumstances, there was no reason to consider that there was urgent necessity for such a grave step. Notwithstanding the advice given, a considerable number of our workers, in the exercise of their discretion and acting upon their own responsibility, have felt that it was their duty to stay at their posts, and indeed have been persuaded that there was less risk to life in doing so than in traveling through regions where at the present time lawlessness prevails. Some of the official letters, however, have been so insistent and the means of forming an independent judgment on the part of those who have received them so meagre that many of our workers have been greatly perplexed as to what course they should adopt, and have finally decided that it was their duty, though regretfully, to acquiesce in the views and recommendations of the official representatives of their nation. Consequently, from Szechwan, Shansi, Kweichow and Yunnan, a large number of the members of our own and other missions are now either at the coast or on their way thither, with the result that the mission house here is in a congested state, as also is that in Chinkiang, Kiukiang, Chefoo and in other centres.



Great inconvenience, not to speak of expense, has been involved, and much prayer is being offered to God that a stable government will soon be established throughout the country, so that the resumption of work at the inland stations which have been vacated will not be long delayed.

Mr. Easton, writing from Hanchung, Shensi, on December 4, says:

"We have been in a state of panic for weeks past, but so far we have been preserved from any outbreak in the city. We are practically under military rule. The Taotai, who has been so successful in putting down the opium has been condemned to death by the people, and we are daily dreading his assassination.

"All our friends in this district think it better to remain in their stations. One place is as safe as another, and deserting a station would probably mean looting by local ruffians. We could not travel if we wished to. We do not, however, think it necessary. We have funds for some time yet, and I think we can obtain more when we need them. It has been trying to have communication cut off for the most part."

In a further letter, dated Hanchung, December 9, Mr. Easton writes:

"Our sisters in Sihsiang have passed through a very trying time, but they are perfectly well and unmolested. The city was taken by a large band of men, evidently belonging to the neighborhood, and were in connection with well known people in the city. They were orderly, and neither outrage nor looting was allowed. A few days later our Chentai ordered the city to be retaken. The foreign drilled soldiers protested and though a few eventually reached Sihsiang, they refrained from fighting, and afterwards stopped further outrage by attacking the attackers.

"Our greatest, if not only, danger is from the lawless robbers now swarming everywhere."

Writing from Chaocheng, south Shansi, on December 22, Mr. Lutley says:

"This is the seventh day that this city has been in a condition of siege, with all city gates closed and walls and gates watched day and night fearing an attack. The Revolutionary army is gathered at Hungtung, what remains of it here in the south. The officers, I am thankful to say, have their men again under control, and the people are not molested. The head provincial authorities have issued a joint proclamation to the people and soldiers, couched in language that should greatly help to restore peace.

"One of our evangelists, Mr. Yao, of Kiehshiu, arrived here late last night, intending to go from here via Luan to his home in Chili. He reports all the stations and Christians safe, from Pingyao down."

In north Shansi, we learn from a letter written from Tsoyun by Mr. Carl Anderson on December 27, that in this city, as also in Soping and Hunyuan, all was peaceful; though at Tatungfu our friends of the Swedish Holiness Union had been shut up in the city since the 5th of December. They were quite safe, and had not been molested. Mr. Anderson reports that our associate workers of the Scandinavian Alliance Mission in the stations further north were "living in peace;" though in the latter city there had been a riot. The local banditti had burned the yamen, let

loose 300 prisoners and robbed the houses of some forty wealthy residents.

The following extract from a letter written from Sianfu by Dr. Laycock on November 25, will, I think, interest you.

"My wife and little boy and self left Lanchow, Kansu, on October 10, and but for a delay at Pingliang through my wife being ill with dysentery, and a further delay at Kingchow through a serious injury to my knee, we should have reached here at a very dangerous time. The Lord had been very gracious to us. When news of what had happened here reached Kingchow there was great alarm for the city and the situation might have been dangerous for us but for the exceedingly prompt and able way in which the Mandarin (Chow) handled the situation, appointed soldiers to guard the mission premises, and showed us very great kindness. He had just been appointed, and under God saved our lives."

Our annual day of prayer and fasting at the close of the year was a season of deep heart-searching and earnest intercession. We felt that God was in our midst, and our hearts were encouraged as we were reminded of His past mercies and of the pledges of His future faithfulness. We were inspired with hopefulness and courage as we looked forward to the New Year, with all its difficulties, and opportunities and possibilities.

During the year, sixty-five workers were admitted to the mission. Of these, twenty-two are from Great Britain, ten from North America, three from Australasia, eleven from Germany, one from Finland, two from Norway, and ten from Sweden, whilst six workers were accepted in China. After deducting losses by death, retirements from failure of health and other causes, the total number of members, probationers and associates at the end of the year was 1,008.

Since the date of my last letter, one hundred and thirty-one baptisms have been reported, bringing the total already recorded for last year up to 1,799. In view of the prevailing conditions during the last three months, which have made the visitation of out-stations in many districts impossible, these returns are cause for thanksgiving to God.

Since the publication of last month's issue we have received a letter from Mr. Beckman referring to the trouble at Sianfu. He says:—"The school for missionaries' children here was, on the night of the 22nd and 23rd October, surrounded by a mob, burned, looted, and eight persons were killed. They were my dear wife, my two eldest girls (Selma and Ruth), Mr. Vatne, Oscar and Hulda Bergstrom, George Ahlstrand, and Hilda Nilson. . . . Mr. Vatne and our biggest girl, Selma, were not killed at the school. They got over the wall and ran 23 *li* (nearly eight miles) towards the south, where they were surrounded and killed, about noon on the 23rd October." Mr. Beckman himself had a narrow escape as he fled with his youngest girl in his arms. He was pursued for about an hour, "but," he writes, "the Lord saved me out of their hands and made a way to escape. . . . Please pray for us. Amidst all the trouble, we have had the joy of receiving four persons into the Church by baptism."



## Editorial Notes

THE new Prayer Union cards for 1912, with an accompanying letter, were mailed in January.

Should any members of the Prayer Union fail to receive the card, will they kindly inform our Toronto office. We would earnestly urge all the members to faithfully and heartily intercede on behalf of the Lord's work in China, especially at this time of momentous change there. If any friends, not already members of the Prayer Union, desire to be enrolled as such, we will be glad to receive their applications at either of the Mission offices. The Lord is waiting to bless in answer to believing and persevering prayer.

Famine conditions in China are very serious. Large regions in the provinces of Kiangsu, Anhwei and Hunan (all in Central China) are affected. Altogether over 2,500,000 persons are reported to be on the verge of starvation, without a hope of harvest of any kind until May. Contributions marked "for famine relief," and sent to any of the Mission offices, will be carefully distributed among the sufferers. One of the fruits of Pentecost was, and still is, "a responsive sensitiveness to human need"—a fellowship with the Lord Jesus in His compassion for the hungry and destitute.

The recent news of the progress of the Revolution, and the abdication of the Manchu dynasty, is a call to intercession. Word has been received that some of the Mission workers in Kweichow Province have been compelled to leave for the coast, and that the Chinese are persecuting the Miao converts, and destroying their places of worship. Let us pray for these, and others, who suffer. Further parties of workers from North and West China were arriving at the coast. So far as present information goes, more than one-half of our missionaries are still at their posts, and continuing quietly at their work. For this we may well thank God. And for the unknown future we can trust His love, and power, and wisdom.

As a Mission we again mourn the loss of a veteran worker, though we cannot but thank God for the long life of service in China. A cable has been received announcing the sudden illness and death of the Rev. W. D. Rudland, in Taichow, Chekiang Province. Mr. Rudland went to China in the "Lammermuir" party, nearly fifty years ago, and has labored almost entirely in the Taichow Prefecture, where there are now China Inland Mission churches, with a total of over one thousand members. In addition to pastoral and evangelistic service, Mr. Rudland did important translation work. To the daughter in Great Britain, who is invalided home, after years of missionary work with her now glorified father, as well as to other relatives, and also to the many in distant China who mourn the loss of a pastor and a friend, we tender our sincere sympathy. May He who is the God of consolation and peace, sustain and bless all who mourn!

Recent statistics regarding the Protestant missionary force in China give cause for praise as well as for prayer. The "China Mission Handbook" (1911), reports 4,628 foreign missionaries (of whom 1,836 were men), and 13,679 Chinese workers, laboring in nearly 5,000 centres. For this goodly band let us give thanks, while at the same time we should remember that much remains to be done. The figures given may lead some to think that China is fairly well supplied with mission stations and missionaries. But let it be noted, that it has been estimated by those in a position to know, that there are in the Chinese Empire about 100,000 centres of population that demand witnesses for Christ. Deducting those occupied, some 95,000 centres are without workers. Three-quarters of the walled cities of China have no resident missionary, so we still need to pray for "more laborers." And yet a deeper need is, that we continue to strive in prayer, that these over 18,000 workers just mentioned, be filled with the Spirit of God, and thus live and labor in submission to the Lord Jesus Christ.

"Give, therefore, Thy servant a heart that hearkeneth" (1 Kings 3: 9, Rotherham's translation. Cf. R. V. margin). Solomon, in the rush of his new Imperial life, and "by thronging duties pressed," seems to have longed for quietness of spirit, that he might hear the voice of God. So he prays for "a heart that hearkeneth." And he prays for it, as the context states, in order that he may serve God among men. Is not this our need, also? A keen thinker has said that modern men seem drifting into "the worship of machinery"—depending largely on organization, rush and noise. If we would know God's will, we must insist upon ourselves taking time—like Mary of Bethany—to unhurriedly "sit at the Lord's feet and hear His word." The Lord Jesus spent long seasons in prayer, and could say, "as I hear I judge." And as we take time to listen, we learn God's thoughts. We learn to weigh things in the balances of the sanctuary. We become men who have seen a vision and who have a message. And we understand His plan regarding prayer and regarding witnessing and service. For men of spiritual vision are not visionaries. The uplifted look always means the outstretched hand. Entering into "the mind of Christ" we pray:

"Lord, crucified!  
Give me a heart like Thine,  
Teach me to love  
The dying souls of men,  
O, keep my heart  
In closest touch with Thee!  
And give me love,  
Pure Calvary love,  
To bring the lost to Thee."

While the multitude hurries, let us faithfully, in the secret place, meditate on the Scriptures, and "wait patiently for the Lord." Thus alone will we be fitted to listen, and then to pray and to witness.



# CHINA'S MILLIONS

TORONTO, MARCH, 1912

## The Dedicated Life

BY MR. JAMES H. McCONKEY

*"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice."—ROMANS 12: 1).*

**"B**Y the mercies of God." What does that mean? It is like this: One evening you are walking quietly home from your place of business. Suddenly the fire alarm rings out; your heart leaps with fear as the thought of home and loved ones flashes upon you. As you near home your worst fears are realized; your house is in flames. You rush thither and find that wife and the children have been saved, except one little one who is in the building. The next instant a brave fireman hurries past and dashing into the burning house, finds his way to the little one, carries her out through the flames and smoke, and puts her in your arms—safe. Weeks go by, and then one day this same brave fireman comes to you and showing his hands, says, "Behold my love and mercies to you. See these burned and blistered hands; see this scarred face, and these scorched feet. I am in need. I want help. I beseech you, by my mercies to your child that you help me." There is nothing in the world you would not give to that man, even unto the half of your kingdom.

Even so, Jesus Christ, our loving Lord, stands here to-night. He stretches forth His hands, pierced with cruel nails for you and me. He points to the wound in His side, made by the blood-thirsty spear. He shows you the scars on His forehead, made by the crown of thorns. He says, "My child, behold My mercies to you. I saved you from the guilt of sin; I brought you from death unto life; I gave you the Spirit of God: Some day I will glorify your body and will make you to sit down with Me on My throne. My child, by My mercies, I beseech you." You say, "Lord, what do you want from me?" He answers, "I want yourself. I want you for My kingdom and My service. I beseech you, by My mercies to you, give your life to Me." First:—

*Give your life to God, and God will FILL your life.*

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the

lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness in-poured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is *waiting*. For what? Waiting, as the lake waited, *for something to be done by us*. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. It is hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And do you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but *did Christ get all of you?*

Again:—

\* \* \* \*

*Give your life to God and God will GIVE IT BACK.*

Men seem to think that when God asks for the life, He wants to rob it; to separate it from the objects of its love; to make it a hard, austere, joyless life. There never was a greater mistake. God wants your life to fill, enrich, anoint and hand back to you as a sacred trust, to be lived for His kingdom and His glory. Give your life to God, and God will give you back your life to be henceforth such a life as you never knew before.

Let me illustrate by a leaf from a business man's diary: In my early life, I entered into partnership with a friend in the wholesale ice business. Both of us were young men and we embarked all we had, and considerable more in the business. As time passed on we met with disappointments. For two seasons in succession our ice was swept away by winter freshets. Things had come to a serious pass. It seemed very necessary that we should have ice in the winter of which



I now speak. The weather became very cold. The ice formed and grew thicker and thicker, until it was fit to gather. I remember the joy that came into our hearts one afternoon when there came an order for thousands of tons of ice which would lift us entirely out from our financial stress. Not long before God had let me see the truth of committal. He showed me that it was His will that I should commit my business to Him and trust Him with it absolutely. As best I knew how, I had done so. I never dreamed what testing was coming. And so I lay down that Saturday night in quietness. But, at midnight there came an ominous sound—that of rain. By morning it was pouring in torrents. I looked out upon the river from my home upon the village hillside. Yellow streaks of water were creeping over the ice. I knew what that meant. The water was at flood stage. That condition had swept away our ice twice before. By noon the storm was raging in all its violence. By afternoon I had come into a great spiritual crisis in my life.

That might seem strange—to come into a spiritual crisis over a seemingly trivial matter. But I have learned this: A matter may be seemingly trivial, but the crisis that turns upon a small matter may be a profound and far-reaching one in our lives. And so it was with me. For by mid-afternoon that day I had come face to face with the tremendous fact that down deep in my heart was a spirit of rebellion against God. And that rebelliousness seemed to develop in a suggestion to my heart like this:

"You gave all to God. You say you are going to trust God with your business. This is the way He requites you. Your business will be swept away, and to-morrow you will come into a place of desperate financial stress." And I found my heart growing bitter at the thought that God should take away my business when I only wanted it for legitimate purposes. Then another voice seemed to speak: "My child, did you mean it when you said you would trust me? Can you not trust me in the dark as well as in the light? Would I do anything, or suffer anything to come into your life which will not work out

good for you?" And then came that other voice: "But it is hard. *Why* should not God spare your ice? *Why* should He take your business when it is clean and honest and you want to use it aright?" It was a very plausible sort of a voice, and for the moment I did not detect the serpent hiss that was in it—in that word, "*why*."

Still back and forth, with ever increasing intensity, waged one of the greatest spiritual battles of my life. At the end of two hours, by the grace of God, I was able to cry out, "Take the business; take the ice; take everything; only give me the supreme blessing of an absolutely submitted will to Thee." Then came peace. The storm still beat upon the earth,

and upon my ice. But it did not seem to make any difference whether it rained or ceased. Then and there I discovered that the secret of anxious care was not in surroundings, but in the failure of allowing life and will to be wholly given up to Him amid all circumstances and surroundings.

That night I lay down to rest in perfect peace, but with the rain pouring torrents upon my field of ice, and with every prospect that my business would lie in wreck the next morning. But it did not. By midnight there came another sound, that of wind. By morning the bitterest blizzard of the year was upon us. By evening the mercury had fallen to the zero point. And in a few days we were harvesting the finest ice we ever had. God did not want my ice; He want-



MR. J. HUDSON TAYLOR'S FIRST HOME IN NINGPO, CHEKIANG

ed my yielded will, and my absolute trust in Him, and when that was settled. He gave back the ice; He blessed the business; and He led me on and out, until He guided me from it entirely, into the place He had for me from the beginning—that of a teacher of His Word. Give your life to God, and will God wreck your life; rob your life; despoil your life? Nay, God will give you back your life, enriched and glorified—a life in trust for Jesus Christ as never before.

*(To be concluded in a later issue.)*

We need a faith that rests on a great God, and which expects Him to keep His own word, and to do just what He has promised.—*Mr. J. Hudson Taylor.*



## Glimpses of China in Revolution

*The following article from the pen of Mr. Marshall Broomhall, who is now on a visit to China, will give our readers a glimpse into the complex and difficult condition of things in China just now, and we trust will arouse a deeper sense of the need of prayer for the Church of God in that land, that in these days of turmoil and of change, she may be preserved faithful to the Lord, and kept free from political entanglement.*

**L**ITTLE more than three months have elapsed since the world was startled by the portentous news that a serious rebellion, which promised to equal, if not to eclipse, the terrible Taiping Rebellion of fifty years ago, had broken out in Central China. Writing as one does from the field while the Revolution is still in progress, it is not possible to do more than attempt to present the reader with some varied glimpses of this great country under its revolutionary conditions.

The Manchu Government, now apparently tottering to its fall, came into power in 1644. In its early years it was represented by some powerful rulers, but, never popular with the Chinese people, since the Manchus are an alien race, it has aroused opposition and discontent in steadily growing volume, and during the past century repeated efforts have been made to throw off the Manchu yoke. To what extent this opposition has during recent years become organized is yet little known to foreigners, but the remarkable success of the present movement clearly indicates that the nation was ready, and there are not wanting signs to suggest that some common organization, either directly or indirectly, has influenced the many secret societies which for so long have honey-combed the Empire.

By a coincidence the writer traveled from Europe to China on the same steamer as Dr. Sunyatsen, the Provisional President of the Revolutionary Government. From conversations with him and those accompanying him, he learned a little concerning the far-reaching organization, with its centres in Europe, America, Japan, and China, which has been preparing Young China for the present upheaval. Among the many interesting papers published in this land during these epoch-making days has been a reduced fac-simile of a Bond issued by the Revolutionary Party years ago, thus revealing one means by which funds have been secretly raised for

the carrying on of its propaganda. The copy of the Bond now before the writer reads as follows:—

“THE CHINESE REVOLUTIONARY GOVERNMENT promises to pay Bearer One Hundred Dollars after one year of its establishment in China on demand at the Treasury of the said GOVERNMENT at Canton or its Agents abroad.

THE PRESIDENT,  
SUN WEN.”

1st January, 1906.

It is interesting to see Dr. Sunyatsen signing this Bond as President not less than six years ago. Little could he have realized, when signing, that six years later, to the very day, he would actually be proclaimed Provisional President of that Government in China, although a reward of \$48,700.00 had been offered by the Manchu Government for his head. That this man is seriously in earnest in desiring the good of his country, that he is a quiet, determined, thoughtful man, sympathetic with Christian missions, and himself at least a nominal Christian, if not more, is fully evident. For him and for those representing other political ideas in China at this time, earnest and constant prayer needs to be made, for the happiness or misery of nearly a quarter of the world's population rests on decisions made by these men.

Passing over glimpses of new China as seen at Penang and Singapore, when the steamer bearing Dr. Sunyatsen called at those ports, the writer will proceed to glance at the situation in Canton. Near



Photo by]

ONE OF SEVERAL BLOCKHOUSES ON THE BUND AT HANKOW

[Dr. F. A. Keller

At Canton barbed wire entanglements have been employed to guard the foreign settlement.



this city is the ancestral home of Dr. Sun, and these southern regions have for long been the seat of the Revolutionary movement. That the Hupeh Province should have had the honor of precipitating the final stages of the present Revolution is a sore point with many of the Cantonese, who themselves coveted that distinction, though the honor of having contributed the first President should at least mollify their ruffled spirit.

Canton, when the writer saw it, was like an armed camp. No fewer than forty or fifty thousand pirates had been enrolled by the Republican Party to assist in the capture of the city, but the day before these dangerous allies arrived the city peacefully hoisted the new flag of the Canton Republican Government (a flag showing a white star on a blue ground) and hauled down the old dragon of the Manchu dynasty. It was, however, too late to stop the entry of the pirate volunteers, who for the next three days simply poured into the city, converting temples and Government buildings into barracks. Then it was that the hidden stores of arms suddenly came to light. Almost every other man carried a revolver or repeating rifle, whether walking or riding. Under cover of the Rebellion countless murders took place both in public and private, and the people simply toyed with firearms like children with a new plaything.

Confining our remarks to Canton, it may be well to try to illustrate by several incidents the temper of the people, though it is dangerous to generalize from a few facts. Although the Republican Party has hazarded much by calling in the large bands of pirates, they are strenuously endeavoring to maintain order and check indiscriminate acts of violence, and in this they have so far been successful.

Two guard-boats anchored off the city were recently detected in an attempt to rob a boatman of his cargo of rice, under pretext of the grain being needed for the Revolutionary troops. Nothing was said, but one or two small gunboats ran up the river on the outside while troops were stationed on the Bund opposite, and then at a given signal both parties opened fire and shot down every man, some forty in all, on the two delinquent guard-boats.

At Fatshan, some twelve miles from Canton, a

subordinate robber chief was caught in the act of looting. He was promptly arrested and sent to Canton for execution. This drastic action led to some fighting between the followers of the arrested man and another company of the pirate volunteers. These facts illustrate the new Government's determination to maintain order, but at the same time reveal the rough material they have to deal with.

Among the apparently unwise actions of the Republican Party has been the opening of the prisons and relinquishing of taxes. The urgent need of money, however, has compelled the new Government to raise funds by levying subscriptions from the merchants, and they, to ward off the dangers of looting, should the Treasury be unable to pay the soldiery, have found it the wisest course to respond.

When the authorities approached the priests of the great City Temple at Canton (the Ch'eng-hwang Miao), they are reported to have demurred against

the demand, with a result that troops were sent who smashed all the idols and images in this famous building. The work was accomplished in no half-measured way, and the building then appropriated for barrack purposes. When the writer visited the Temple of the Five Hundred Genii, he found it guarded by the private troops, who, in true Cromwellian style, stabled

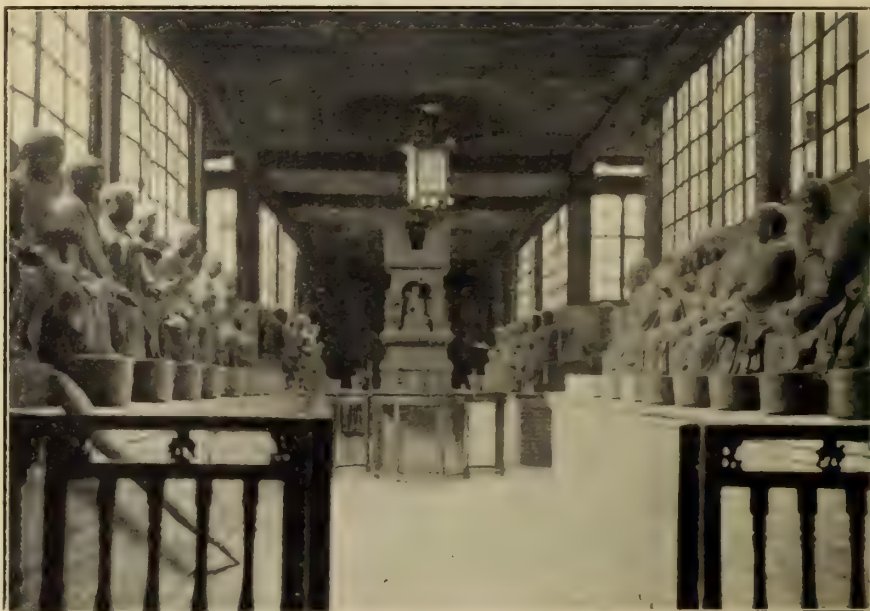


Photo by] TEMPLE OF FIVE HUNDRED GENII AT CANTON [Mr. Marshall Broomhall  
Any day these idols might be destroyed or removed as was the case with the Cheng hwang Miao.  
What shall take their place in the affections of the people?

their horses in the courtyard. One of the guard, a former pirate, when speaking to Mr. Dewstow, the writer's kind escort through the city, swept his hand around as he pointed to the images and said in good English, with an evident reference to the destruction wrought at the City Temple: "And all this lot go next."

In Southern China, the queue has entirely gone, though the farther one journeys north the more it is still in evidence, the Northerners being either more kindly disposed toward the Imperial Government or more afraid of showing Republican preferences. With the disappearance of the queue there has been an extraordinary demand for foreign hats. The supply has been altogether inadequate, and fancy prices have been obtained for almost anything. Some of the large foreign stores have had no need this year for their customary annual sale, their whole stock being cleared out by the Chinese.





*Photo by* RIVER FRONT OF CANTON CHINESE CITY. THE ROAD IS FULL OF PRIVATE VOLUNTEER CAMPS *[Mr. Marshall Broomhall]*

The appearance presented by many of the Chinese just now is certainly not pleasing. The dignified Chinese robes have given way to a mixture of East and West which amounts frequently to a caricature. In passing, mention should be made of the "Dare-Die" brigade at Canton, and of the fact that some forty women have also enrolled themselves as a corps of "Dare-Dies." At Shanghai a somewhat similar body of Amazons exists.

Among the modern weapons employed by these so-called troops are bombs, which are of terrific explosive power. The writer visited the spot at Canton where the late Tartar General was assassinated by one of these bombs, and the ruined houses for a considerable circuit bore silent witness to the destructive power of this weapon. The solid blocks of granite with which the roadway was paved had been shattered into fragments.

Amid all these scenes of violence, it speaks well for the efforts of both the Republican and Imperial parties that so far they have in large measure been successful in preserving the lives of foreigners. The lamented loss of eight lives at Sianfu, when Mrs. Beckman, Mr. Vatne and six children were killed, was the work of a lawless band. Our deep and prayerful sympathy goes out to the relatives, thus tragically deprived of their loved ones, and also to all our fellow-workers of the Scandinavian Alliance Mission, associated with us in the work. The tragedy illustrates the fact that the chief danger to Mission work at present is from bands of violent men, who, taking advantage of the lack of regular government, are terrorizing the country people and plundering the unarmed cities.

One other subject only can be briefly referred to, and then this article must close. When Dr. Sunyatsen was proclaimed President on January 1st, telegrams were dispatched to nearly all parts of China, stating that in future the Republican Government would adopt the Western solar calendar. All edicts now put forth by the new party are dated from January 1st, 1912, as the "First year of the Republican Government," and every sign of the old calendar, which dates from the Manchu rulers, is discarded as far as possible. This sudden change has seriously affected some of the literature societies in this country, for the new calendars had been printed, and are now, before issue, only useful as waste paper. The Commercial Press of Shanghai, a large Chinese concern, has lost as much as thirty thousand dollars by this sudden change. The effects which the alteration of the calendar may possibly have upon idolatry must be left to a future article.

In the measure in which we truly recognize Him as our Lord and ourselves as His possession will it be easy to "put our trust" in Him. Do not we all take the charge of those things that we purchase? If the shepherd purchase a flock of sheep, does he not intend to provide for and take care of them? And the more they cost the more carefully will he tend them. Our Good Shepherd has paid for us an infinite price, and we are not merely the sheep of His pasture and the subjects of His Kingdom, but are members of that Church which is the bride whom He loves. Well may we "put our trust" in Him who loves us with love unique and unparalleled!—*Mr. J. Hudson Taylor.*



# Fair Day at Sichow, Shansi

BY THE LATE MR. E. O. BARBER

**W**E are in the midst of our Autumn Fair and sleepy Sichow is in a ferment of excitement. Perhaps nothing could be further removed from similar gatherings held at this season in the cities of the west. The homes of the city people are overflowing with country visitors, and even the church premises, for it is a time, alas, when Christ's distant relatives seek kinship and membership with His Body.

The streets are lined with stalls and thronged with purchasers, sightseers and country farmers seeking to dispose of their cattle after a bad harvest. Women are there, also discussing at the old clothes shop fashions scores of years behind the times, for even conservative China is progressive enough now to have fashions. We see little of them in this distant hill city, which with others of its kind seem to be the dumping ground for the cast-off fashions of its more progressive neighbors and the resort of dealers in old clothes.

A wavy ribbon of blue, shot with bright colors, is winding down the cobble paved street to the theatre in the south suburb, and pausing to listen, one can hear the clanging of cymbals and the high falsetto of the actor as he carries his audience back thousands of years embroiling them in the fortunes of wicked rulers, or some great general, till Han has forgotten his pitiful poverty and the degeneration of his country and is living again with heroes and sages in China's Golden Age four thousand years ago.

These fairs present an exceptionally good opportunity for the Church to display her wares, "Things new and old," her precious jewels and white raiment. In the midst of the busy fair, with its streets choking with produce and merchandise and thronged with busy seekers after this world's bargains, is a newly opened shop, freshly painted and hung with scrolls and pictures. The manager, a stout, pleasant faced man, is energetically offering his wares to a curious crowd, without money and without price. And he is causing quite a sensation, for this is a new role for the well known shop manager to appear in; the role of a preacher of the "Happy Sound." On the north side of the city and in the south suburb near the theatre are also men plying this strange unlucrative business. "And they are our own folk" the people are saying. There is Mr. Kuo, one of our jewels in the rough, albeit in course of polishing. A fierce individual, he is telling the crowd that his wife suggested his taking advantage of the fine weather to attend to his wheat, but he felt that his heavenly business was more im-

portant than his earthly interests, so he had come to preach to them. After 1900, when the life of the boxer who killed his son was at his mercy, he said "We will treat you according to what the Bible says." And reading in it that it required enemies to be forgiven he let the murderer go free.

To-day the dispensary is also doing a large, if not lucrative business. Distant countrymen are taking advantage of their yearly visit to the fair to consult the famous foreigner about their ancient troubles of long standing. But what medicine has one for the tired eyes of an old woman who for sixty odd years has been looking on this passing show? Sympathetically endeavoring, however inadequately, to meet their felt needs, one seeks to arouse a sense of their unfelt needs, their soul sickness. After treatment, two old men, both over sixty, are interrogated as to their preparation for death; yes, preparation has been made, coffins and grave clothes already bought. Venerable ones, you are to be congratulated in having been able to provide coffins for your bodies, but what provision have you made for your souls? Alas, they have no consciousness of such a need! Or if so, of no provision that might be made.

If men are to be convicted of sin, of righteousness and judgment, of their need of a Savior, how imperative that the Lord's servant should be a clean channel for the Holy Spirit to work through!



MISS LILIAN L. SHEPERST  
Who sailed for China February 13, 1912

Commenting on the constantly shifting scenes in the Revolutionary movement in China, a writer in the "North China Herald" says: "Recent events bear strong resemblance to the pieces of a puzzle which, having remained for a while in ap-

parently absolute incoherence, suddenly, and as it were of their own accord, fit themselves together. . . . And the land cries out for peace." While still more recent events may prove this statement a little premature, we are glad to report that the latest information received, from different parts of China, seems to indicate that, on the whole, the situation, though still grave and calling for much prayer, is distinctly improving. As an additional reason for hope and thanksgiving, we would record that over one half of the members of the provisional Republican Cabinet are men who have been educated, at least partially, in Mission schools, and that in one of the new city councils of China, four out of the five members are professing Christians. We would suggest prayer, especially for Dr. Sun, and for President-elect Yuan, as well as for all in authority.



# God our Refuge. Workers Needed. Results of Work

BY REV. F. C. H. DREYER, HUNGTUNG, SHANSI

**Y**OU will observe that things have quieted down very much since last I wrote. Even if the strife goes on it is a great comfort to know that the authorities on both sides are doing their utmost to protect us, our Christians and our property. Our official in this city has shown us every courtesy and kindness and we feel that as long as he has any power, we shall be quite safe. At first we were quite in the dark as to the attitude they would take in a real crisis, for it did not at all follow that because foreigners were being protected in some places that they would be everywhere, but now they have clearly shown their attitude and we have much cause for thanksgiving.

In a neighboring station a band of brigands called at the home of a Christian and demanded his money or his life. He replied that he had no silver to give them, but that he had something far more precious—the Gospel, which he would gladly give them! This of course was not in their line and they shot at him three times to enforce their demands, but fortunately he was not hurt. They searched his house but found nothing that took their fancy (he had previously taken the precaution to move his mule and other valuables to a safer place). They even looked into a table drawer without seeing some thousands of cash which had just been placed there! All this took place in the midst of his son's wedding festivities! At the first alarm the guests had all fled, leaving him to enjoy alone the feast that had been prepared for about 180 people! I expect they had all suddenly lost their appetites and thought it as well not to wait for the feast! Fortunately the bride had not yet arrived, or the robbers might have walked off with the poor girl's clothing, jewelry and other things that usually accompany her on this the greatest event of her life! As if to emphasize God's goodness to His servant—the robbers also paid their respects to this man's next door neighbor, who, however, did not get off so cheaply, for they made off with nearly 40,000 cash worth of his things! It is not in vain that we have been praying for the protection of our Chinese Christians, many of whom live in very isolated and exposed places—God does hear the cry of His people and is their Refuge. This latter is a topic which has come with much power and sweetness to my soul during these weeks and I have been passing it on to our Chinese brethren every opportunity I get. It is just wonderful how much there is in the Bible to help and comfort at a time like this. I do not think it ever impressed me so much before—not even during the Boxer troubles. But at that time we were in more imminent danger and had not the time and opportunity for quiet Bible reading and prayer that we have now. The other morning at prayers Acts twelve was a comfort, especially verse five, and last evening it was that magnificent close of Romans eight. God's presence has been very real to us during the past months and our hearts are full of praise to Him for all His goodness.

Our street chapel is open every day and we are already seeing a new interest in the Gospel. This is sure to increase as soon as peace is restored, especially if religious liberty is granted, as we hope it may be. Last Sunday we had a good audience and a number of outsiders stayed through both services, followed the reading, joining in the singing and listened to the preaching with marked interest. The joining in the singing and sitting right through two services are unusual here. I feel sure that the next decade will see marked developments in all departments of our work. May the Church of God get ready to enter in and make the most of the opportunities that may soon be gone! I am glad to learn that with the October arrivals the membership of the C. I. M. passed the 1,000 mark! Yet how great the need with all these workers! With all the greatness of our numbers we out here are still painfully conscious that "the harvest indeed is plenteous, but the laborers are few," and our Lord's "pray ye therefore" is still a vital necessity. Would that there were more gifted young people who would hear the call and give the answer of Isaiah 6: 8!

In this connection the Bible school students here have already been a comfort to me. Since the school closed I have rejoiced to hear of one and another who have gone home to put their hand to the plow though the foreign missionaries have left and could not set them to work. For instance, I heard of one yesterday in quite a casual way who in company with a deacon had been visiting the Christians in the whole of his neighborhood to comfort and strengthen them in the faith. In an equally casual way I heard of another, who when the Christians of his district banded themselves together to protect the Mission premises from the banditti—twenty at a time living in turns for a week on the place—he started Bible classes for the men and passed on to them some of the things he had received here. Such things cheer one's heart and make one feel that the heavy labors of the past two years have not been in vain in the Lord.

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**"In Him ye are made full."**—*Colossians 2: 10.*

He is my reservoir; He is my well-spring; He is my infinite resource. It is a gracious, beautiful, heartening word. I am to be full in Him, and thou art to be full, to be made complete in Him. As though all my life is full of gaps (it is literally true), defects, deficiencies; and the gaps in the shore of human need are as many as humankind, and of multiplex variety. And my Lord is like an ocean of tidal fullness, and He flows up in all His fulness to the shore of human need, and every bay and cove and cranny and crevice is filled. I have never yet in all my life found a single spiritual need that I could not find redressed and filled in Christ. I don't wonder that Hugh Price Hughes said to his wife, "Put on my gravestone, 'Thou, O Christ, art all I want.'"—*Rev. J. H. Jowett, D.D.*



## Changed Conditions. Unique Opportunities

BY REV. A. R. SAUNDERS

**W**ONDERFUL changes are taking place in China caused by the Revolution, in many ways unique in the world's history. A sudden transition from a heathen despotism to a

republic with a Christian statesman for its Provisional President. That the change will be for the furtherance of the Gospel is beyond a doubt, and as will be seen from our recent experiences we already feel the beneficial effects.

Anarchy in some parts of the country is an almost inevitable consequence of

revolution, and while China has been no exception it is most remarkable how foreign life and property have been respected. Such a marked contrast to 1900 when we were the object of attack by the Boxers, but now the protection of church property is the first concern of both sides in the revolution. It has been necessary, however, for some of our workers to come to the coast, chiefly from Szechwan and Shansi; but we are most thankful that we have not only been able to remain in Yangchow, but we have had almost unprecedented opportunities for service.

When on a journey to Kaoyuchow and Tsingkiangpu at a time when the revolution was at its height in this part of China—Nanking besieged, Tsingkiangpu looted and Yangchow taken by the revolutionists—I sold more gospel portions than at almost any previous time. We arrived at Tsingkiangpu just two days after the looting had taken place, and our boat, "Good News," was the first craft of any kind to go into the place. On the way up we had met the steam passenger launches returning to Chinkiang empty, having not gone further than 40 miles from Tsingkiangpu. Everything of value in the two cities of Tsingho and Tsingkiangpu was looted, but the church property was left untouched.

The desires and prayers of several years, to get into the camps, is now being realized: under the former mode of government impossible, but now under the Republic not merely possible, but a wide door of service among the soldiers opened to us.

The General commanding the troops now mobilized at Yangchow for the attack on Peking not only agreed to my proposal to distribute books to the soldiers, but made arrangements for his brother, the Military Governor of this district to accompany us, so that we might preach to the men. We were received at each camp by the men drawn up in two lines at the salute. While they were being formed into a square convenient for a preaching service, we drank tea and had

conversation with the commanding officers, to each of whom we presented a Bible. One of our number then gave a short gospel address to the officers and men, and having given out the requisite number of books these were distributed by the officers to their respective companies, the officers each receiving a New Testament, and each man a gospel portion and a book tract. In all 9,000 Portions, 10,000 Tracts and 320 Bibles and New Testaments were given: and to the General and his brother we gave superior bound copies of the Bible.

The work by no means ends with this distribution for we have received badges that will admit us to any camp in the district for gospel work. During the coming months when Mrs. Saunders and I are itinerating in the district, I hope to visit camps at other centres.

One place of special interest was where the cadets are quartered, where 120 young men from the leading families in Yangchow are being trained as officers for the future army of the Republic. The commandant of the Cadet Corps is a young man trained in Japan, who was a member of the Y.M.C.A. there.

The books distributed were given for the purpose by the Distribution Fund, of which Rev. W. E. Blackstone is Secretary, except the New Testaments, which were the gifts of the Yangchow missionaries.

At Kaoyuchow and Taichow, Ku, all has been quiet; preaching being carried on without interruption. During February and March we hope to hold a two weeks' Bible Institute at Kaoyuchow, to be followed by a special evangelistic campaign. Pray that we may have immediate and definite results.

The first public act of President Sunyatsen was to announce the change of the calendar from the lunar to solar system, and as the news did not reach Yangchow till January second, it proved an interesting diversion, for the people had passed New Years Day without knowing it. To make up for the loss January fifteenth was proclaimed a public holiday, and the flying of the new Republican flag all over the city celebrated the inauguration of the new regime.

Our three young student-evangelists having completed their course at the Bible Training School, Nanchang, Kiangsi, have been appointed to temporary spheres of work under older workers, and they will give one-half the time to study and the other half to book-selling and preaching. Would that we had many more such!

It has been stated concerning the city of Tsingkiangpu—one of those mentioned by Mr. Saunders—that out of two thousand one hundred houses only thirty escaped looting.

This has meant suffering for many and in numbers of cases the double suffering of lack of food as well as clothing, as Tsingkiangpu is in the district where famine is again raging.





## Our Shanghai Letter

BY MR. JAMES STARK

**S**INCE the date of my last letter, the situation in China has not materially changed. The armistice which had been arranged and was subsequently extended, you will have learned from the daily press, expires on the twenty-ninth instant. It is cause of regret that the negotiations which have been in progress have not yet resulted in an adjustment of existing differences, and that the issue remains uncertain. In the meantime, lawlessness has been increasing in some of the inland provinces. There is a spirit of anarchy abroad, which is doing its utmost to assert itself and becomes more and more difficult to restrain the longer the political struggle is continued. The government of several districts, especially in Szechwan, Kweichow and Shansi is in a chaotic condition, and the people are terrorized by the activity of banditti. A further number of our fellow workers, acting upon Consular instructions, have either come to the coast or are now on their way thither. In Chekiang, Kiangsi, and Honan, local circumstances have not rendered the vacation of stations necessary, whilst in Kansu, Shensi, Shansi, Chihli, Szechwan, Kweichow, Yunnan and Hunan workers have been able to remain at their posts, though in not a few instances at considerable personal risk.

Amid conflicting rumors as to the progress of events in other parts, and the difficulty of obtaining reliable information as to the general situation, the position of many of our missionaries has been one of much perplexity. On the one hand considerations affecting safety could not be entirely disregarded, whilst on the other a sense of what is due to the converts has made it difficult to determine the course that should be taken.

You will, I am sure, appreciate the spirit in which one such worker writes from Eastern Szechwan on December 26:—"How long we shall be able to hold on is uncertain. The gentry here urge me to stay, but I know too well they would not think much about me should trouble arise. The Church, which is my special charge, pleads that I stay. And how can I do otherwise? If I were to leave now, I should forfeit all claim to their confidence."

With a like spirit of devotion another writes

from Kansu, on December 4:—"So far we have been kept in peace, though the city people seem to be in a state of turmoil and all beg us to stay for we have many who will be willing to give us shelter if need be. Very touching have been the expressions of anxiety on our behalf, and the love of the Christians, shown in many ways, makes one feel utterly unworthy of the great privilege of being among them. We were much in prayer last week as to the advisability of leaving and going to Tihwafu, but as the result of prayer and guided too by circumstances we have concluded that God's will is for us to stay here. Many and precious promises of protection, preservation and deliverance have been given to each one of us, and He will not fail us. He is graciously putting us through this testing to bring us nearer to Himself and to perfect that which concerneth us. We cannot, of course, tell what a day may bring forth, but if it be His will quickly to receive us unto Himself, it will be to fulfil His purpose and bring blessing on these people in Liangchow, and if He spare us a few years longer may we be more fully consecrated to Him and earnest in His service."

The measure in which order has been maintained, especially in the larger cities, and the manner in which the authorities have granted protection to missionaries and converts throughout the Empire during this crisis afford cause for thanksgiving to God. The people in many districts have shown a friendliness.



A WATER BUFFALO OUT FOR PASTURE





SILK FILATURES IN SHANGHAI

hitherto unknown, and in some places a readiness to listen to the missionaries' message which is truly encouraging. As an illustration of this, allow me to quote from a letter received from Miss A. M. Johannsen, of Yushan. Our sister writes:—

"We are doing our best to use our opportunities for bringing His salvation to as many as possible. Some who never came near us before, are now willing to listen to the Gospel, and we are trying to show them their one fearful danger. We have been going on with our house to house visitation and Gospel distribution, and some of our Christians have taken it up most heartily. About those who have taken part in this work there is little to say; they have a true love for Christ, and have already visited something like 4,000 homes in the country. We have also sent Gospel portions to all the students in our city as also to the soldiers, and everywhere they have been gladly received."

With deep regret I report the death of Mr. W. D. Rudland at Taichowfu, Chekiang, on the tenth instant, after a few weeks' illness with a malignant tumor. A surgical operation was performed, which gave a measure of relief; but several days later as was feared from the first would be the case, the disease proved fatal, and the veteran missionary passed triumphantly into the immediate presence of his Lord. Mr. Rudland arrived in China on September 30, 1866, and was the last surviving member of the Lammermuir party still connected with the Mission. He had, therefore, been over forty-five years in this land, forty-one of which were spent in Taichowfu. He was a very diligent worker, and in the Church which as the result of his faithful ministry was established in the district where he lived and labored, as also in the translation of the whole of the Old and New Testaments, with the exception of part of the Book of Job, the Books of Proverbs, Ecclesiastes and the Song of Solomon into the Taichow local dialect he has left behind him an enduring monument of his perseverance and industry, and has put all the converts and missionaries in the Prefecture under deep obligation to him. The funeral took

place in the C. I. M. Taichow city Chapel, which was well filled with church members, as also preachers from a distance and city gentry, merchants and scholars who assembled with our own missionaries and those of the Church Missionary Society to pay their tribute of respect or love to the memory of this departed servant of God, whose remains were now to be laid beside those of his late wife and their daughter Rosa, until "the Day dawn and the shadows flee away."

On the ninth instant, we had the pleasure of welcoming Mr. Marshall Broomhall on his visit to China. He will remain in Shanghai until the conclusion of the approaching Session of the Council, which will commence on the 30th of this month, before completing his plans for proceeding to inland stations.

On the twenty-second instant we had the pleasure of welcoming back Mr. and Mrs. Percy Knight from furlough in England and America.

Since the date of my last letter thirty-six baptisms have been reported representing seven stations and five provinces.

Mr. W. H. Warren reports that the first session of the new Bible Training Institute at Hangechow closed on January fifteenth. Twelve of the thirteen students who entered at the beginning of the term remained to the end in spite of the revolutionary outbreak, with all the unrest that succeeded it in that important city. The difference of dialects caused but little difficulty, and the results of the session's work were encouraging to Mr. Warren, the principal.

The total number of baptisms recorded to date for 1911 is 1,835, representing one hundred and eleven stations and fourteen provinces. Whilst, in view of the prevailing conditions during the last few months, which have made the visitation of outstations in many districts impossible, these returns give cause for thanksgiving to God, yet it will be felt that there is need of earnest intercession that our ministry as a Mission may result in a greater number of conversions. "Ye that are the Lord's remembrancers keep not silence."



PREPARING COTTON FOR A COMFORTER



# Tidings from the Provinces

## Prayer Topics

Will our readers note carefully each subject in the editorials of this month's issue and pray definitely for each matter presented?

Mention is made on pages thirty-one, thirty-two and thirty-four of some of the results of the work of three of our Bible Training Schools. This will we are sure call forth praise and we trust emphasize the privilege of a continual remembrance of this important work before the Throne of Grace.

Mr. Saunders' mention of the Word distributed and spoken in the camps at Yangchow brings to us a fresh responsibility in our life of intercession, that each effort put forth in this way, and each opportunity for this work in other centres may be richly blessed and owned of God.

Those suffering in the centres which are affected by the famine, and also those who are seeking to minister relief should be unceasingly remembered by us. As we pray for those who are suffering thus, shall we not ask for ourselves a deeper realization of the need of the multitudes who have not the Bread of Life?

We trust that restoration of peace may soon make possible the designating of the workers who have recently arrived in China. Prayer is therefore asked that guidance may be given to those who make these appointments, and that each new worker may go forth to his or her station in the fulness of the blessing of the gospel of Christ.

In view of the many missionaries gathered at Shanghai, and other ports in China, Mr. Hoste has considered it advisable for Mr. W. B. Sloan—one of the Directors of the Mission in Great Britain—to again visit China, to hold meetings with the missionaries, for prayer and for the deepening of spiritual life. Mr. and Mrs. Sloan were expecting to reach China towards the end of February. As was mentioned in our February issue, the Rev. J. Goforth has already been conducting such meetings in Tientsin. May many be led out in intercession on behalf of this ministry! God has a purpose of blessing to China, and to His servants there, through the present time of stress and strain.

## Kiangsi

**Jaochow.**—I have recently returned from over two weeks in our out-station Chingtehchen, and district. This large city (Chingtehchen) of some three hundred thousand population, is sixty miles north of here. While traveling there by boat, I sometimes walked a while on shore following the tow path. This path has been in constant use for some two thousand years.

The great industry of Chingtehchen from 500 A.D. has been pottery mak-

ing. There are at present over a hundred kilns giving employment to tens of thousands of people. Nearly all the kilns have now stopped work because of the slackness in business caused by the Revolution. Thousands of workmen, who are rather a noisy, quarrelsome class, have returned to their homes in the country, and the city was strangely quiet. Buyers being few, everything was selling cheap. I saw a field of turnips which last year brought in forty-five dollars, the produce of which was sold recently for seventeen. Some of our Christians and enquirers are badly off for want of work and money. Besides Sunday meetings, visiting, etc., I had meetings every night for Bible study with the Christians and enquirers, the attendances being small as many had gone to the country.

One day I walked five or six miles over a range of high hills to visit an old Christian who had come in to the Sunday services. It was a stiff climb to the hill top and then down to the valley below, and occupied the whole day, giving us nearly two hours at Mr. Hsu's home. His business is preparing pottery clay, but as the kilns are now idle, he has nothing to do, and is badly off. The clay is obtained from a certain kind of rock got out of the hills by drilling and blasting, and then pounded to powder by a stamper worked by a water wheel. The powder is then worked and cut into clay bricks which are wheeled in barrows to the city. I read to Mr. Hsu the Scripture stories of Elijah and the ravens, and the widow of Zarephath, illustrating God's power to provide in times of need, and the old man was much interested and helped.

At a village two miles from Chingtehchen I saw a fish preserve. Anyone catching fish for a certain distance in the stream opposite the village would have his house burned. The fish, called "sheng u" (sacred fish), were very numerous, various kinds both large and small being seen.

After some days in Chingtehchen, I crossed a range of hills called Niuchiehling, some fifteen hundred feet or more high, to a group of villages ten miles away, where we have a number of Christians and enquirers. It was a bright, sunny day, and the extensive views over many miles of hill and valley stretching away on every hand was most picturesque. The hills of this district are the home of tigers, wild pigs, two kinds of horned and one of hornless deer, foxes, badgers, rabbits, pheasants, partridges, pigeons and other kinds of game. We had a week in this place, having, besides Sunday meetings, evening meetings for Bible study with the Christians, preaching to outsiders, visiting, etc. In a village seven miles away I conducted the wedding of an enquirer. Some of our former enquirers in the Niuchiehling district have gone back, either through petty persecution and opposition, or because their motives in coming to us

in the first place were wrong.—Mr. A. L. Cannon.

## Monthly Notes

### Arrivals.

November 5th, at Vancouver, Miss E. G. Taylor, from Shanghai.

December 19th, at San Francisco, Mr. and Mrs. J. R. Muir and child from Shanghai.

February 2nd, at San Francisco, Rev. and Mrs. H. A. Sibley and five children, from Shanghai.

February 15th, at Vancouver, Mr. and Mrs. I. Page, from Shanghai.

March 1st, at San Francisco, Mr. and Mrs. T. Windsor and son; Dr. F. A. Keller, from Shanghai.

### Departures.

January 26th, from Tientsin, Rev. F. C. H. Dreyer, for Canada, via England.

February 13th, from San Francisco, Miss L. L. Shepherst, for Shanghai.

### Births

February 5th, at Toronto, to Dr. and Mrs. W. T. Clark, a daughter (Constance Stewart).

## Baptisms

<b>Shensi—</b>	
Lantien out-stations .....	6
Sisiang out-stations .....	9
Sianfu .....	4
<b>Shansi—</b>	
Hotsin .....	13
<b>Szechwan—</b>	
Suitingfu out-station .....	6
Kaihsien out-stations .....	7
Chungking .....	3
<b>Kweichow—</b>	
Anshunfu .....	4
<b>Honan—</b>	
Chowkiakow .....	27
Taikang .....	15
Chenchowfu .....	1
Shekichen .....	35
<b>Hupeh—</b>	
Kueicheng and out-stations....	20
<b>Kiangsi—</b>	
Yungfengksien and out-station	6
Fuchow Ki and out-stations ..	18
Hokow Ki .....	25
Fukiang .....	15
Yuanchow Ki and out-stations.	22
Anjen Ki and out-stations....	11
<b>Auhwei—</b>	
Hweichow .....	1
Anking .....	3
<b>Chekiang—</b>	
Fenghwei .....	2
Pingyanghsien and out-stations	44
Wenchow and out-stations....	39
Ninghaihsien and out-stations.	10
Tsinyun .....	2
<b>Hunan—</b>	
Hengchow .....	4

Previously reported 1,483

Total 1,835

## Editorial Notes

**I**F any of our friends desire to obtain a helpful exposure of "Millennial Dawnism," they will be able to do this by writing to Mr. Charles C. Cook, at 150 Nassau Street, New York City, and by ordering the pamphlet recently written by Dr. I. M. Haldeman. If desired, copies of the pamphlet may be had free of charge. As the error which is refuted is so anti-scriptural and is working such havoc in many directions, we are the more free to commend the booklet to our readers.

Friends of the Mission in and near Toronto will be glad to know that we purpose holding two public missionary meetings in the Toronto Bible College, 110 College St., on the afternoon and evening of Friday, March 22. Mr. Frost will (D.V.) preside, and a number of our returned missionaries will speak. We ask continued prayer that these gatherings may glorify the Lord Jesus Christ.

Mr. Frost arrived in New York from England upon February 14th. He was prospered in his journeying, not only in going, but also in returning, and his testimony since his arrival home has been one of praise for many mercies. He reports that Mr. and Mrs. Hoste, while not fully recovered from their sickness, are in improved health, and that Mr. Hoste was equal to the strain of conferring about the work, as had been hoped for. Many important matters were considered, and such decisions were reached as, it is believed, will be for increased blessing in the services of the Mission in North America.

There are a number of missionaries in the country at present whose services as deputation workers may be had by friends if so desired. The Rev. F. A. Steven is now working in and around Chicago, and he may be addressed at that city, in care of the Moody Bible Institute. Mrs. Stott is at Toronto, and may be addressed there, in care of the Mission. The Rev. A. W. Lagerquist is in Omaha, Nebraska, and may be addressed there, at 2647 Chicago Street. Other friends are at home, and still others are expected home in the near future, and the service of these may be secured by addressing the Mission Office, either at Philadelphia or Toronto. Will not our friends consider, in connection with the above, what they may do to make known the great need of China?

We again refer to the need of more "Intercessory Foreign Missionaries." This class of worker has been defined as "a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of foreign missionary work. He alone is entitled to the name who enters upon an engagement to work for definite fields, an engagement as real as an appointment by a foreign mission board." We rejoice greatly in already having seventy-seven of these "Intercessory Foreign Missionaries,"—men and women of God who are de-

finitely and continuously praying for a certain worker and his special needs. In addition to these seventy-seven adults, there are five Christian children who regularly pray for some one of our missionaries children. A record of the names of these "Intercessory Foreign Missionaries" is kept, and if the intercessor is not in direct correspondence with the one prayed for, information regarding him is sent from time to time. We covet an increase of this class of laborers, on behalf of China, and will be glad to correspond with any whose hearts are so touched.

It is much regretted, on account of his absence in England, that Mr. Frost was not able to prepare a memorial article concerning the late Dr. Elmore Harris. It is now too late for this; but we cannot refrain from expressing in this briefer way the sense of great and irreparable loss which we feel in the taking away of this beloved brother and friend. Dr. Harris acted as a member of the Toronto Council for many years, and he was regarded by all associated with him as a man peculiarly prepared, by natural and spiritual gifts, for the exercise of such a responsibility. In addition, it was recognized that he was a person whose influence was always on the side of evangelical truth, and this was regarded as a great ministry in behalf of the Mission at a time when the tendency of the times is in an opposite direction. And finally, his sympathy with the leaders of the Mission was regarded as a peculiarly blessed heritage from the Lord, since it often helped to tide these workers over hard and difficult places. We are deeply sorry for the members of the family who are left, for the quickly widowed wife, and for the sons and daughter. May God's gracious comforting be granted to them!

"The Dayspring from on high hath visited us, to shine upon them that sit in darkness and the shadow of death." (Luke 1: 78, 79; R. V.) The truth of the matter is, so far as light is concerned, that most Christians are absorbent but not reflective. They have light, enough to give them life and comfort, but they do not shed light, for those who are about them and whose need is as great as theirs was. William Burns, whom Mr. Taylor called the father of the China Inland Mission, once wrote of this truth as follows: "It is a fearful sin to be going through the world with a light kindled by the Holy Ghost to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But ah! how vain is it, on the other hand, to hold up a lamp to one when the light is almost out, and the oil is nearly done." How different from all this is the thought suggested by our text. "The Dayspring from on high hath visited us, to shine upon them." The sun only can originate light; but the moon can reflect it, and this it does. Let us hold up our lives, therefore, to the Dayspring on high, that we may shine for those who are in darkness and in the shadow of death.



# CHINA'S MILLIONS

TORONTO, APRIL, 1912

## The Dedicated Life

BY MR. JAMES H. MCCONKEY

(Continued from last issue.)

*Give your life to God, and God will USE your life.*

Do you remember that wondrous word in Romans 6: 13, where the Spirit exhorts us to yield our members to God as instruments? Do you remember the marginal meaning of that word "instruments"? It is "weapons." A striking figure, that, to yield yourself to God as a *weapon*. God wants you to be a spear He can fit to His hand and hurl into the heart of the enemies' country. God wants you to be a keen, glittering blade with which He may cut His way through the very hosts of sin. God wants you to be a mighty battering ram that He may break down the battlements of sin. God wants us to be *weapons*. Do you recall what Moses did with the rod in his hand? He did three things. First, he brought forth water from the rock; second, he opened a pathway through the sea; third, he smote the kingdom of Satan as represented by Pharaoh. Give your life to God, and He will make it flow out from it streams of refreshing as from that smitten rock: Give your life to God and He will cause that life to be a path-opener to other men and women: Give your life to God and He will make it strong to crush the power of Satan's kingdom.

Do you remember that beautiful story in the Idylls of the King, that touching one of The Passing of Arthur? Do you remember how he came down to the lake shore, leaning upon the arm of his last faithful knight, Sir Bedivere, how he took his sword, Excalibur, and handed it to the knight saying to him, "Take it down to the lake shore; cast it into the water; watch what happens, and come back and tell me the result." And Sir Bedivere took the blade, went down to the shore of the sea, and hid it in the rushes, for he had not the heart to cast it away. And then he came back to the king with a falsehood. Straightway the king bade him go again, and do his last behest. And thereupon, again, he went down to the shore. He scanned the marvelous sword, with its keen edge, tempered blade, and hilt bedecked with precious stones of unspeakable value, and he had not the heart to cast away the precious weapon. So he hid it again, and came back to the king with the same lie upon his lips. And then the dying king, in hot indignation, warned him that, unless he hastened immediately to do his bidding, he would rise and put him to death with his own hands. Upon that the knight ran with hasty steps, picked up the blade, lifted it in the air, and hurling it out over the sea, waited to see it sink. But it sank not. Instead there

rose up from the bosom of the mere, a wondrous hand,

"Clothed in white samite, mystic, wonderful,"

which laid hold of the marvelous sword, brandished it three times in the air, and then drew it down into the quiet waters beneath. The precious blade had not been cast away. It had only been taken back by him who first bestowed it upon the king.

Oh! friend, as you sit here to-night, the life which God is beseeching of you lies before you in all its splendor, like that blazing sword beside the faltering knight. How precious it is! How strong! How pregnant with possibilities for the future! To give it to God seems like casting it away, like hurling it to a place of absolute loss. But, oh! you are mistaken. For when you cast it forth, it falls—not into an engulfing sea where it is lost, but into the sea of God's love and God's will for your life. And there reaches up a hand, not "clothed with white samite," but a blood-stained hand; a pierced hand; the hand that holds you and me to-night; and it takes your life and draws it down into the sea of God's great plan and purpose, and makes it a *weapon* in God's hands for the glory of His kingdom. Oh! give your life to God, and however humble, however obscure, however insignificant it may seem to you, *God will surely use it for His glory.*

\* \* \* \*

*Give your life to God as BEST YOU KNOW.*

From the lips of a veteran missionary came this story: "A trying mishap had come to us in our work. A fire had broken out in the mission home. Before it could be quenched the roof was entirely consumed. The finances of the work were at low ebb. Every dollar was needed for the necessary work of the mission. The blow was a heavy one. That evening, as wife and I sat and talked over the situation, it seemed as depressing as possible. By and by as we talked we heard the patter of little feet on the stairway. The stair door opened, in came four white-robed figures—our own little ones. The oldest of the four walked up to us with a knotted handkerchief in her hand. Untying it, she emptied the contents into my hands. There lay all their little store of earthly wealth—pennies, half-pennies and smaller fractional coins. "Papa and Mamma," said she, "we do not have very much, but all we have we want to give to help put the roof on the mission house."

A tear stole down the missionary's cheek as he



told the story and with faltering voice, he said, "It was not much they gave, my brother, but it was all they had. And, oh! it was *so acceptable*."

Ah, friend, our Father above is not a task-master, hard and exacting. He knows how little at best, we have to give compared with what He has given us. Neither is He grieved that we know so little of what consecration means in all the sweep and fullness of it. All He asks is that we give ourselves to Him *as best we know*. And however stumbling, faltering and feeble our consecration may seem to us, yet if it comes from an honest, earnest, loving heart it is to Him, "a living sacrifice, holy, *acceptable*," oh! *how acceptable*. Lastly:—

\* \* \* \*

*Give your life to God* WITHOUT FEAR.

I went one night to a near-by city to hear an address on consecration. No special message came to me from it. But as the speaker kneeled to pray, he dropped this sentence, "O Lord, Thou knowest we can trust the Man that died for us." And that was my message. I rose and walked down street to take the train. As I walked, I pondered deeply all that consecration might mean to my life, and—I was afraid. And then, above the noise and clatter of the street traffic came to me the message, "You can trust the Man that died for you." I got into the train to ride homeward. As I rode I thought of the changes, the sacrifices, the disappointments which consecration might mean to me, and—I was afraid. And then

again, above the roar of the train and the hubbub of voices came the message, "You can trust the Man that died for you." I reached home and sought my room. There upon my knees I saw my past life. I had been a Christian, an officer in the church, and a Sunday School Superintendent for years, but had never definitely yielded my life to God. Yet as I thought of the darling plans which might be baffled, of the cherished hopes to be surrendered and the chosen profession which I might be called upon to abandon—I *was afraid*. I did not see the better things God had for me. So my soul was shrinking back. And then, for the last time, with a swift rush of convicting power, came again to my innermost heart that searching message: "My child, my child, *you can trust the Man that died for you*. If you cannot trust Him, whom can you trust?" And that settled it for me. For in a flash I saw that the Man who so loved me as to die for me could be absolutely trusted with all the concerns of the life He had saved.

Friend, you can trust the Man that died for you. You can trust Him to lead you in the path which is the very best in this world for you. You can trust Him to baffle no plan which is not best to be foiled, and to carry out every one which is for God's glory and your highest good. You can trust Him to ask no obedience which will not end in highest blessing both for your life and the kingdom of God. You can trust Him to rob you of naught which is not for your highest good, and to bestow in fullness upon you the riches of His grace and love.

## Glimpses of China in Revolution, II.

BY MR. MARSHALL BROOMHALL

ON January 1, immediately after the election of Dr. Sunyatsen as provisional President of the new Republican Government at Nanking, telegrams were sent throughout the length and breadth of China not only announcing this fact but proclaiming that from henceforth China would adopt the Western or Gregorian calendar in place of the lunar calendar hitherto in use. The news came almost like a bomb from the blue, for the nation was not expecting to celebrate their New Year until February 18, and in many places the people were wholly at a loss to know how to act. Chinese business accounts must of necessity run on according to the old calendar this year at least, but official proclamations began immediately in Republican areas to be dated from January 1, 1912 as the First Year of the Republic.

The official celebration of this change of calendar was fixed for January 15, as the nation had previously received no intimation of the change. The Chinese seem just now prepared for almost anything which emphasizes their break with the past and the coming into line with the modern world, and this extraordinary alteration, an alteration which dislocates Chinese business and religious life was welcomed with wonderful alacrity.

Within a few days of his appointment as President Dr. Sunyatsen issued a "Manifesto from the Republic of China to all Friendly Nations." Only a few sentences can be quoted from this well-worded do-

cument which will become in all probability one of historic value.

"Oppressed beyond human endurance we deemed it our inalienable right as well as our sacred duty to appeal to arms to deliver ourselves and our posterity from the yoke to which we have so long been subjected and for the first time in our history inglorious bondage has been transformed to an inspiring freedom splendid with the lustrous light of opportunity." Then follow a number of passages submitting "to the free peoples of the world the reasons justifying the revolution and in the inauguration of our present Government." All treaties, foreign loans or indemnities incurred by the Manchu Government before the Revolution the Manifesto declares will be acknowledged. The aim and endeavor of the Republic "to build upon a stable and enduring foundation a national structure compatible to the potentialities of our long neglected country" is then detailed, and this important document closes with the following:—

"It is our earnest hope that the foreign nations who have been steadfast in sympathy will bind more firmly the bonds of friendship, that they will bear in patience with us in the period of trial confronting us in our reconstructive work and that they will aid us in the consummation of the far-reaching plans which we are now about to undertake, and which they have been so long and so vainly urging upon the people of this country."





[Photo by]

THE LANDING OF FIREARMS AT SHANGHAI

[Mr. M. Brownhall]

"With this message of peace and goodwill the Republic of China cherishes the hope of being admitted into the faculty of nations, not merely to share their rights and privileges, but also to co-operate with them in the great and noble task called for in the upbuilding of the civilization of the world."

Signed, Sunyatsen, President.

Countersigned, Wutingfang, Minister of Foreign Affairs, the 5th day of 1st Year of the Republic of China.

Dr. Sunyatsen in a paper contributed some time ago to the British Press said: "Our greatest hope is to make the Bible and education, as we have come to know them by residence in America and Europe, the means of conveying to our unhappy fellow-countrymen what blessings may lie in the way of just laws, what relief from their sufferings may be found through civilization."

Since his appointment as President, Dr. Sunyatsen's private Secretary, in acknowledging a Bible presented to the President by Dr. J. W. Chang, General Manager of the Shanghai Dispensary, wrote: "I am directed by the President to acknowledge with thanks the receipt of your gift, which he appreciated very much. The President hopes by reading this Holy Book he will derive much benefit and that the Spirit Who dictated it will also help him to guide the destinies of this country wisely."

That this hope may be fully realized should be the earnest prayer of all God's people. His task is one of extreme difficulty and the people who surround him represent many attitudes of mind. Not a few earnest Christians are among his staff, of whom we may mention Mr. C. T. Wang, the Secretary of the Y.M.C.A. in Shanghai, whose words at the Students'

Conference at Tokio and Constantinople may be remembered, but at the same time there are many who are merely adventurers, and whose influence will not be for good.

The way in which Christian truth is seen glimmering through the lurid pictures of this revolution is illustrated by an article in the current issue of *The World's Chinese Students Journal*. The article is entitled, "New writing on the Great Wall of China." At the first glance some archeological discovery suggested itself to the reader's mind, but the opening sentence showed that it was merely the adoption with modifications of a Scriptural allusion to the handwriting on the wall spoken of in Daniel. "The Time Spirit," says the article, "is writing on the great wall of China, and what it says is the same thing that it has said in English, in French, in German, and in all the tongues of men,—that though evil may flourish as a green (bay) tree, its time is set and that the day of justice does come."

Other passages in the same journal illustrate the revolution of thought which lies back of the present outward manifestation—a revolution of thought which demands the most serious consideration. China has had rebellions before when blood has been shed far more freely than has so far been the case in the present movement, but never has there been such a ferment and *volte face* as at present. The change in many of China's most deeply rooted customs is simply staggering. The demolition of the old city wall of Shanghai, to make room for a great boulevard and tramway, is only typical of the removal of many ancient landmarks—and landmarks which are of more consequence to the welfare of a nation than city walls. The change that is coming in regard to the place of wo-



man in China best illustrates this. Change was desirable, but only those who have known something of old China can realize the perils of the rapid transition now taking place. Not only do the women of Shanghai freely travel in the public conveyances as at home, and now expect and even demand their place at public dinners, but the tendency to go to extremes the West would not think is evidenced by the formation of "Amazon" corps of women at several centres, these so called "Amazons" demanding the right and honors of a place upon the battlefield, not in Red Cross work only but actually in the fighting line. The writer has met and conversed with one Chinese lady who was wearing the badge of the Militant Suffragette of England. This is not mentioned to raise the question of the rights or wrongs of woman's position in politics, but simply to show the tremendous changes, which are coming over a people, who a few years ago entirely excluded their women from public life. Many of these changes cannot but come, and even need to come, but the sudden transition is full of the more serious perils.

The following passage taken from *the World's Chinese Students Journal* already quoted with its somehow humorous misinterpretation of an old quotation gives expression to the view of an educated Chinese. "Marriage," he writes, "even to the Chinese, no longer means a matter of mutual resignation founded on the old exploded belief 'that marriages are made in Heaven.' It has become an essential and vital part of life, and hence is assuming the phase of 'natural selection.' This has been proved by the growing disinclination on the part of our young men and women to allow parents to make the choice for their future alliance, as has hitherto been the practice in China. . . . Unless our Government and people take timely measures to effect a solution of this urgent problem (of higher female education) we may expect one of two things to happen, either our educated young men will find wives outside of their own race, or our nation will be comparatively barren of the better type of citizens by the disinclination on their part to marry uneducated wives."

While in this article we have directed attention to the more peaceful aspects of the Revolution, we cannot close without reminding the reader that the

outward manifestations have for the time being brought anarchy and suffering to large areas of the Empire. The following brief quotation from a letter recently received from Mr. G. F. Easton who is still at his station, Hanchung, Shensi, represents what is going on in many other centres. He writes:—

"Yelling and fighting go on at night and scares, rumors, schemes and beheading go on through the day. A large company of secret society men and deserted soldiers are causing much trouble and have attempted to scale the walls of the city. . . . On the 22nd, part of our foreign drilled troops mutinied, and attempted to take the life of their officer. Scarcely a day passes without a number of persons being beheaded, for climbing the walls or carrying secret letters, etc., etc. The walls are well adorned with heads in the daytime and lights at night. On the streets every shop is closed."

For all such workers shut up in besieged cities, for all Chinese Christians and Church leaders and for this country and its rulers generally earnest prayer is much needed.

"The Lord Jesus commands, commands me, commands you, my brother, and you, my sister. 'Go,' says He, 'go ye into all the world, and preach the gospel to every creature.' Shall we say to Him, 'No, it is not convenient?' Shall we tell Him that we are busy fishing and cannot go? that we have bought a piece of ground and cannot go? that we have purchased five yoke of oxen or have married, or are engaged in other and more interesting pursuits, and cannot go? \* \* \* \* Ere long 'we must all appear before the judgment seat of Christ; that everyone may receive the things done in His body.' Let us remember, let us pray for, let us labor for the unevangelized Chinese, or we shall sin against our own souls."



DECORATION TO CELEBRATE THE CHANGE OF CALENDAR AT YAMEN IN SHANGHAI NATIVE CITY  
The characters in evergreen over the doorway are, "Long live the President."



# The Power of the Word of God

The opening address at the Public Meetings of the China Inland Mission held in the Toronto Bible College on March 22nd, 1912

BY WM. TAYLOR



**I**N considering China and its present need let us examine two verses from the Scriptures—the first is, John 4: 35, “Say not ye, there are yet four months, and then cometh the harvest? Behold I say unto you, lift up your eyes and look on the fields; for they are white already to harvest.”

In the middle of this verse we have these two phrases from our Lord:

“Lift up your eyes, and look on the fields.” I think these are some of the words which indicate that our Lord Jesus Christ was seeking to draw His disciples into fellowship with Himself in connection with service. He was calling them to take one step further forward. Applying them now more particularly to China, may we be enabled to “lift up our eyes and look on the fields.” This word “look” is rendered elsewhere “behold,” and in this very phrase one version reads “gaze.” It is thus not a passing glance, but contemplation,—a continued looking. May we be enabled in these meetings to “gaze” on the great field where one quarter of the world’s population is living!

The other verse is Hebrews 4: 12, “The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” As we “gaze” upon China and seek to look more intently upon the need in that land, there are two thoughts in the verse just read that may help us. First, let us look at the last clause. The Word of God is spoken of as a “discerner of the thoughts and intents of the heart.” Our English word “critic” would be the more literal meaning of the word here translated “discerner.” The Word of God is a critic of the thoughts and intents of our hearts. We hear a good deal these days of man criticizing the Word of God. But here it is a question not of man criticizing the Word of God, but of the Word of God criticizing a man. The Word of God is to be a critic of the thoughts and intents of our hearts. If we would rightly “gaze” upon China, and see things more as the Lord Jesus Christ saw them, we must expose ourselves day by day, in the secret place before God, to be criticized by the Word of God. And as we learn to thus expose ourselves, we shall be brought more into line with God’s plan, and by His grace shall see things more and more as He sees them.

The context here, teaches us, that it is possible to miss our way in the plan of God for our life. You remember how the children of Israel missed their way through unbelief and failed to enter in. So the Word of God comes to us to be a critic of the thoughts and intents of our hearts lest we, too, miss our way, lest in connection with China and our duty in prayer and service we should miss our way in the plan of God.

Still further, the context, I am sure, teaches us that it is possible for us to be victors, and through faith to enter into all that God has for us. As we wait on God, and allow His Word to criticize us, He will reveal to us His way, and we shall day by day, in an increasing sense, enter into His fulness and do His will.

May I say this further word: I think we have in this verse the remedy for those hindrances, which in all our lives thwart the purposes of God. You remember the word of our Lord: “He that believeth on Me, from within him shall flow rivers of living water.” How little have many of us known of this continual outflow of “living water!” But as we allow the Word of God to criticize us, and submit ourselves to that criticism, we shall, in our service for China, or for any other part of this earth, be led more and more to do what God would have us to do, and thus be as “rivers of living water.” May we in our prayer life allow the Word of God to criticize us! May we in our service allow that Word to criticize us and to set us right! And thus we shall live to His glory and fulfil His purpose.

In the first clause of this same verse we read that “the Word of God is quick and powerful,” or as it is in the revised, “living and active.” I want to tell you one or two instances that have come under my own observation which prove that to-day this Word is still “living and active.”

It has been my privilege to labor in the province of Kiangsi, in Central China. When we went back to Kian about twelve years ago there were nine persons in fellowship with the little church which had been organized there some years previously. The work had been discouraging. But during these last twelve years God has permitted us to see quite a number turn to Himself. When we left Kian just about a year ago, over one hundred and thirty were in fellowship, and amongst these are some of the brightest and most devoted Christians I have ever known. Let me tell you of two cases.

About seven or eight years ago a teacher—a Confucianist—of some sixty years of age, commenced to attend our meetings. He also used to come to see us to read our books and to converse. But he was so saturated with Confucian ethics that the need of regeneration and of believing in Christ for salvation seemed to be impossible of comprehension. I remember conversing with him a number of times, and of his saying words like these, “I like the Sermon on the Mount, and the Book of Proverbs. These are



very much like the ethical teaching of our Confucian Classics." As we sought to put the Gospel before him he did not seem to take in one fraction of what was said. But after some months that man commenced to read the Book of Ecclesiastes. He read on and came again and again on these words, "all is vanity." He told me afterwards that when he read these words a second or third time he was amused. He thought it a peculiar thing to find the same words repeated. But as he read on the Spirit of God used those very words to bring him to the consciousness of sin and to show him his need of a Savior. To make a long story short, he was brought to Christ through these words. It was my privilege after a year or so of probation to baptize him and to receive him into the church. When I left China he was still a consistent member. This is one instance of how the "living" Word turns men to God.

In a village in the east of our district there lives a widow woman, named Mrs. An, who was converted when about forty years of age. Like almost all other women in those parts she was unable to read, but she had a yearning desire to learn. After long labor she was able to read most of the New Testament through in a stumbling fashion. Living some three miles away from her was another Christian woman. These two used to meet on Sundays to read a few verses as best they could, go over some hymns they knew and have a time of prayer, for there was no meeting held anywhere near them. It took them two days to walk in to our centre and two days to walk back again, and being comparatively poor, the result was that they were only able to attend our services some two or three times a year, and so had little opportunity of being taught by us. Some few years ago word was brought to Mrs. An one afternoon that her friend was ill. She went to the village, arriving there towards evening, and found her Christian sister down with fever—and delirious. The heathen relatives were about to arrange for idolatrous ceremonies. The Christian woman pleaded with them to give her one day in which to pray. In the end they consented to

this. And what did she do? The following morning early, she went up to the loft above that Chinese farmhouse. These lofts are low, dusty places, used for storing fire-wood, farm implements, etc. There she fasted and prayed till four or five o'clock in the afternoon, when the sick woman recovered consciousness and called her down. Two or three days afterwards this sick woman was herself again. I should perhaps add that two other persons were ill in the same house with apparently the same disease. These died, while the one prayed for recovered.

When I was told of this I was much surprised to hear of the woman's fasting and praying, because I did not remember ever having spoken directly on that subject. When I saw these women a month or so later, I asked Mrs. An, "How did you know to fast and pray?" She seemed a little disturbed at my somewhat abrupt question, and said: "Perhaps I was mistaken, but I thought I remembered reading somewhere in the New Testament that, 'this kind of demon goeth not out, but by prayer and fasting.' Was I right? I cannot find the place now." I turned up the passage in the Chinese New Testament, and showed it to her, and she feasted her eyes again upon it. And I realized that day, more fully I think than ever before, the littleness of my faith and also the power of the Spirit of God to use the simple reading of the Scriptures to teach those who trust in Him. Here was a woman who had received little instruction, and who had few opportunities or privileges, taught by the Spirit through the Word. Does not this incident teach that there is for each of us a fulness in the Lord Jesus Christ, and in His "living" Word, that many Christians have not yet entered into? May He teach us to wait on Him, and to receive all He desires to give us!

In closing I would again emphasize the need of prayer—and especially of secret prayer. This is China's deepest need, and this is our first duty. May we be enabled to faithfully give ourselves to prayer! The present turmoil and unrest in that land is a loud call to intercession in behalf of China.

## What God Hath Wrought! Overcomers Needed!

Address given at the Toronto Bible College by Frank A. Keller, M.D., Changsha, Hunan

**T**HESE things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold I will spew thee out of my mouth." \* \* \* "He that overcometh I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne." Revelation 3: 14-16, 21.

God wants men and women who are on fire. China needs men and women who are on fire, men and women with a vision, men and women with a purpose, men and women with courage to press forward, attempt great things for God and win great victories for God, that they may inherit the glorious reward promised to those who overcome.

One of the greatest curses of this age is indiffer-

ence, "Lukewarmness," Christ calls it in the verses just read. We hear much of the dangers from higher critics, freethinkers and infidels, and from the literature they are circulating so widely in China, but I am convinced that all these forces combined are not so great a hindrance to the work of the Gospel in China as the indifference of Christians.

We need to remember that these awful words were uttered by the "Lamb that was slain," by Him who gave His own precious life blood that men might be saved. From His tender heart of love came the solemn declaration, "Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." How blessedly different His word to the other class! "He that overcometh, I will give to him to sit down with me in my throne, as I also over-

The illustrations which accompany this address are from photographs taken by Doctor Keller. Others may appear in our next issue.



came, and sat down with my Father in His throne."

Christ came to this same sin-stained, sin-troubled world in which we find ourselves. He had the same battles to fight that we have, the same labors, the same sorrows, the same disappointments, aye, even the same temptations, "In all points tempted like as we are, yet without sin." From first to last He was burning with zeal to glorify His Father, to do His Father's will, and this burning ambition led him on to constant and complete victory. Whatever the conflict, the task, the adversity, the temptation, He overcame, and victory complete. He sat down with His Father in His throne. And now, He who was "Made perfect through sufferings" calls us to the same conflicts, labors, sorrows, temptations, all needed to fit us for what the Father has for us to do, and assures us that for us as for Himself the reward of overcoming will be a throne, even a seat in His throne.

Christ's promise is not a mere form of words to incite us to effort. He really longs to give us the reward He offers, and He is ready to help us to overcome. That was a true word spoken by Mr. Taylor this afternoon, "It is possible for us to be victors." Oh! let us believe that Christ not only offers a throne to those who overcome, but also offers the strength necessary to make victory possible.

Victory implies conflict. We are told in Paul's letter to the Ephesians that in this conflict "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." For such a conflict we are urged to "Take up the whole armor of God," and to "Take the sword of the Spirit, which is the Word of God." Ephesians 6: 11, 12, 17.

In speaking this evening about the work in Hunan I hope to point out how we have attempted in special ways to take up and use this "Sword of the Spirit which is the Word of God."

As we consider the work in Hunan will you try to keep in mind two facts? First, that this one province has a population of over twenty-two millions, or nearly three times as many as all Canada. Second,

that, Hunan excepted, the last three provinces of China were opened to the Gospel in 1877. Ten years passed, and 1887 found Hunan with her doors still firmly closed. And yet another ten years passed before Hunan in 1897 at last opened her doors and allowed mission stations to be planted within her borders. But during all those twenty years, from 1877 to 1897, a constant stream of prayer was going up from many lands for this hard field, and one little band of faithful intercessors often spent whole days in prayer and fasting that Hunan might yield. Is it any wonder that when the province was once opened the work developed with remarkable rapidity.

A number of missions desiring to have a share in the evangelization of this great field came into the province soon after it was opened, and in a few years twelve different missions were located at the capital city, Changsha, as a centre from which to work out into all parts of the province. This rapid occupation of the field, and the resulting necessity of employing a number of rather young converts to assist in the work, explains the quite general longing for more Bible study and training about to be mentioned.

Three years ago a prominent Bible teacher from the States was spending the winter at the Yale Mission in Changsha, and he kindly conducted a course of studies on the miracles of our Lord. The classes were held in the chapel of the China Inland Mission, and all the evangelists of the city were invited. Workers from all the different missions attended, and at the end of the course expressed deep appreciation of benefits received, and an earnest desire for further opportunities for similar work and training. Their eagerness revealed a great need, and this need was made the subject of earnest prayer. Already the Y.M.C.A. in China had begun to hold summer conferences for the students of the schools and colleges just as we have at home, why should there not be a

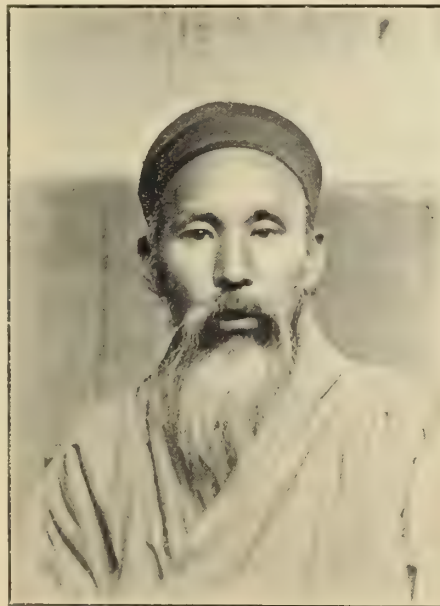
summer Bible conference for Chinese Christian workers also, such as the Christian workers of our own lands enjoy?

God answered prayer, funds were supplied, and



MR. K. HSIAO, EVANGELIST

Mr. Hsiao conducted all the business details of the Hunan Summer Bible School most successfully. The morning Bible readings which he gave were an important factor in the high spiritual tone of the gatherings.



PRIEST AT THE HALF-WAY TEMPLE

Contrast the face with that of Mr. Hsiao. Pray for the priest's conversion, also that Mr. Hsiao may be increasingly used of the Lord for the salvation of his own people.





Beginning at the left the first picture is that of an aged priest seated by a shrine on the side of the road which leads to the sacred mountain; the second: a kneeling pilgrim; the third: Evangelist Hsiao talking with a "Kneeling Pilgrim." This man, Mr. Teng, is fifty-three years of age and this is his twenty-second annual pilgrimage to the Sacred Mountain; the fourth: a pilgrim giving alms.

an invitation was sent out to the evangelists of Hunan to meet at the Southern Peak, or "Sacred Mountain," for a month of Bible study. In response to this invitation eighty-three evangelists and other Chinese Christian workers from ten different missions came to the mountain for the month. Please note that the men were not from ten stations of the China Inland Mission, but from thirty-six stations scattered over twenty-two counties, and representing ten different denominational mission societies.

We held the school at the "Sacred Mountain" with the twofold purpose, first; to give them the training in Bible study under the most favorable possible conditions of climate and scenery, and second: to enlist this large party of consecrated and trained men in the work of widespread distribution of God's Word among the multitudes of Pilgrims who come to the mountain at that season.

The "Sacred Mountain" is visited by pilgrims from all parts of China throughout the year, and it has been the custom of the Emperor to send a special messenger once in three years to worship on his behalf at this shrine. The majority of the pilgrims, however, are from Hunan, and they come in the largest numbers in September and October. During the busiest week there are steady streams of pilgrims going up and coming down the mountain day and night. It has been estimated that for five days there are about ten thousand a day. These pilgrims are made to fulfil vows made at the recovery of a mother from some serious illness, or for other similar reasons. We make a special effort to reach the pilgrims of one particular class, known as "Kneeling Pilgrims," because of their remarkable sincerity and faithfulness. These men kneel, place on the ground before them a little stool on which are sticks of burning incense, and bow their heads to this stool every five, seven or ten steps all the way from their homes to the summit of the mountain. This year we met a Mr. Teng, fifty-three years of age, who was making his twenty-second annual pilgrimage. If men are so faithful to their false gods

who can give them no help, what may we not hope from them when won for our Lord Jesus Christ?

Our plan of work was as follows:—The mornings of each day were spent in Bible study, three sessions of one hour each with intermissions of fifteen minutes. The afternoons were spent in personal work among the pilgrims, and the evenings were devoted to writing up the notes and to preparation for the classes of the following day. There were also evangelistic services held every evening at a chapel on main street. The pilgrims arrive at the village at the foot of the mountain by four main roads; half a mile out on each of these roads we had a substation, these substations were equipped with tables, stools, tea (an essential in Chinese hospitality) and also with Testaments, Gospels, and other Scripture portions and religious tracts.

We have a little book called "A Synopsis of the Gospel," specially prepared for this work, it is about the size of a Gospel and consists of extracts from the Gospels and Acts, giving a brief story of Christ's life and teaching in the words of Scripture. During the month we gave out 38,000 copies of the Synopsis, 6,000 complete New Testaments, nicely bound in flexible cloth, and over 35,000 Gospel portions and tracts, in all nearly 80,000 copies of some portion of God's Word, or Gospel tract.

To do this work systematically we divided the 83 men into twelve groups and appointed as strong and representative a man as possible as leader of each group. Each noon we met the twelve leaders for a half hour of conference and prayer. Plans of work, encouragements and difficulties met with, and other matters were discussed and prayed over. These were most precious hours and were of vital importance to the work.

In our work among the pilgrims we never made an attempt to speak to them on their way up the mountain, for then they were intent upon their errand and would resent an interruption. But when they had finished their worship and were coming down we



would speak to them. Some would be glad to sit down and sip a cup of tea before starting on their long tramp home, and this made an opportunity to tell them the Gospel story and to give them a copy of some portion of the Word.

Many of the pilgrims were in too great a hurry to sit down for even a moment, and would not stop for conversation, so one of our own colporteurs devised a plan to reach them, he would join himself to a party of pilgrims and walk on with them as far as might be necessary to explain the Gospel message to them, and to present each member of the party with a copy of the Testament or Synopsis. This plan was reported by another worker at one of our noon con-

ferences and was so well thought of that it was adopted quite generally by the workers.

Among the students at the Bible school were our own colporteurs. These men go out itinerating on large house-boats, eight colporteurs on each boat under the leadership of a well-trained and experienced evangelist. They observe the early morning watch for their private devotions and then spend the first hour after breakfast in united systematic Bible study,

this study being conducted by the evangelist in charge of the party. After this hour of Bible study they go out two by two to the right and left of the river and visit as many homes as possible



ferences and was so well thought of that it was adopted quite generally by the workers.

One pilgrim on his way to the mountain stopped to listen to our workers as they were explaining the Gospel to some other pilgrims. He joined in the conversation and admitted that he had heard the Gospel before, but had not come to a decision. When he saw the earnestness and zeal of our workers he became convinced of the truth of the Gospel, and right there gave his heart to Christ. He gave up his incense and paper money, and did not even enter the heathen village, but turned right about and started back to his home a Christian man.

On a couple of the roads there were many pilgrims coming but very few returning in the afternoons. The workers enquired for the reason and learned that the pilgrims were rising very early in the morning in order to reach their homes, or certain stopping



The top picture shows rows of beggar huts beside the road which leads to the summit of the Sacred Mountain.

The second picture shows a party of "kneeling pilgrims." These men kneel regularly at stated intervals, such as even five, seven or ten steps all the way from their homes to the summit.

during the day. They remain for a short time in each home, seek to tell the people clearly of the love of God and of salvation through faith in Christ, and then leave a printed portion of God's Word with the people, urging them to read it. They also invite them to attend the evening Gospel service held either on the boat, or, if they are anchored near a large town, in some room on the street.

The evangelist remains on the boat most of the day to receive callers, to help enquirers, and to prepare for the next morning's Bible-class. That night or early the next morning the boat is moved on to a new location and the programme is repeated, the



aim being to cover an entire county as thoroughly and quickly as possible.

Now if you will look at the map you will see one of these counties, it is the county of Liuyang in which the men worked last year. Every dot represents a village and there are 550 dots, that is 550 villages in this one county. There are seventy-four similar counties in Hunan and fifty of them are without a missionary or even a Chinese evangelist to tell to the millions of people in the thousands of villages in these fifty counties the Good News of salvation. Let us stop and turn our eyes from the single province of Hunan to the eighteen provinces of China, here are 2,033 of these counties of which 1,555 are still without a messenger of the Gospel. You will see that in order to show by dots the villages of one county, I have taken one little section of the map of Hunan and have enlarged it so that it covers a large sheet. Were I to attempt to put on the map of the eighteen provinces even a tiny dot for each one of the many hundred thousand villages in the still untouched 1,555 counties it would change two-thirds of the map to a solid black. A hundred years of missions in China and 1,555 "walled cities," which are the county seats, still unoccupied, and hundreds of thousands of villages still untouched! How and when shall we ever reach them? We shall never be able to send missionaries enough to China to do this work, but we can train the Chinese

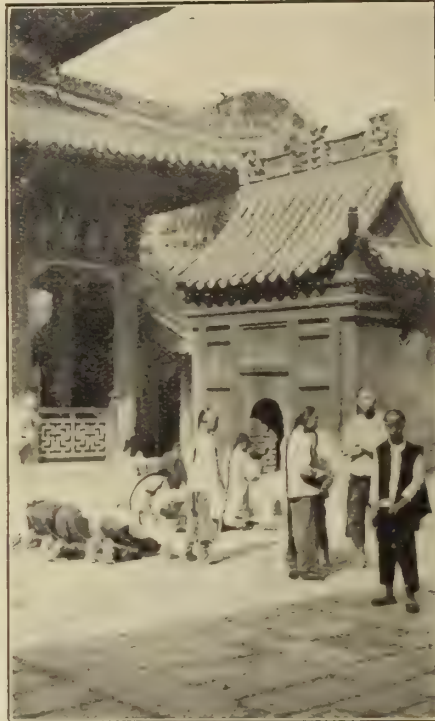


VIEW OF THE MAIN TEMPLE



DRAGON STEPS OF MAIN TEMPLE, SACRED MOUNTAIN

Parents rub brass coins on the dragon, then sew them to the hats of their children to ward off disease.



PILGRIMS WORSHIPING AT A SHRINE OF THE MAIN TEMPLE

Will God's children not assume the above attitude before Him for these who so devoutly but ignorantly worship?



HEAD PRIEST AT THE MAIN TEMPLE

Christians and teach them to be skilful in the use of the "Sword of the Spirit" and send them out with God's Word to every home in every city, town and village of their great land.

This year we have two bands of colporteurs at work in Hunan. In addition to the evangelist leader and the eight colporteurs already mentioned there are two men in each band who paste up, in every available place, large Gospel posters beautifully lithographed in two colors. In large characters on these posters is a striking verse of Scripture, and in smaller type at one side the reader is informed that the text is taken from the Holy Scriptures, and he is urged to visit a mission chapel, secure a New Testament, and carefully investigate this true message of salvation.

While the posters are being pasted up, two colporteurs stand near to talk with the crowds who gather to read them, they also present copies of some portions of the printed Word to those who will accept them. Navigable rivers extend from the north-east corner of Hunan right away to the south-east and south-west corners, and we hope that during this year our colporteurs will paste up these Gospel posters in every conspicuous place along these great waterways. Two strings of Gospel messages stretching from north to south of this populous province.

Some two weeks ago I told of this work at a little parlor conference on the Pacific coast, a lady present was deeply



interested and asked what it would cost to maintain one band of colporteurs and provide for all the needs of their work for one year. I told her that the hire of the boat, support of the evangelist, the eight colporteurs and the two extra men, the purchase of Testaments, Gospels, Scripture portions and Gospel posters required an expenditure of two thousand five hundred dollars a year. After consideration and prayer she sent word to me the next day that she would assume the permanent support of one of these bands. And so this happy servant of God has a little band of eleven earnest men daily "Taking up the Sword of the Spirit, which is the Word of God," and going forth to the battle in that dark land. Would that we might have similar bands working in all parts of China!

And now, dear friends, in closing I want to appeal to you for help. Not for financial help, you know the China Inland Mission never does that, but we do want your help in prayer. Will you not on returning home this evening read that wonderful seventeenth chapter of Exodus? We ought to read it often. Moses sent Joshua with the best of Israel's warriors to fight against Amalek. You will remember that Joshua was God's own choice out of all Israel to lead her hosts into the Land of Promise. Moses, Aaron and Hur went up on the mountain top, and there Moses lifted up his hand to heaven. And then, in spite of God's chosen leader, that brave young man Joshua, being at the head of the army, in spite of the strength and zeal of the hosts that followed him to the battle, whenever Moses' hand dropped Amalek prevailed, and only when Moses' hand was uplifted did Israel prevail. But Moses' hand became heavy and he could not hold it up, so Aaron and Hur stood

by him and stayed up his hands until the going down of the sun, and Israel gained a glorious victory. Had it not been for the faithfulness of the three upon the mountain-top the army at the front would have suffered a terrible defeat.

So in this great battle with the "Principalities and powers and spiritual hosts of wickedness," God stations His soldiers at two strategic positions, at the front in the thick of the fight, and at the rear to provide the munitions of war and to hold up the hands in prayer. The victory depends just as much upon the faithfulness of those in the rear as of those at the front, both have an equal share in the victory. Every one who overcomes, from whichever position he may take part in the conflict, will be seated with Him in His throne.

I praise God for Mr. Frost's opening words this evening, he expressed the hope that the year, from this annual meeting to the next annual meeting, would be specially marked as a year of earnest and prevailing prayer. I feel that this is the key-note of this annual meeting. Mr. Wm. Taylor struck the same note this afternoon, and I want to close with a quotation from his address. Mr. Taylor said:—"China's deepest need, and our greatest duty is to give ourselves to prayer." Oh! dear friends, let us never for one moment forget that Israel's victory over Amalek was not due to that brave army and chosen leader Joshua, but to Joshua and his army supported by that uplifted hand.

"He that overcometh I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne."

"He that hath an ear, let him hear what the Spirit saith to the churches."

## A Journey Among the Tribes in Kweichow

Address given at the Toronto Bible College by Mr. Isaac Page

**T**O-NIGHT I wish to speak of the needs of Kweichow. All that has been said regarding the beautiful scenery of the province of Yunnan might also be said of Kweichow, with this addition, that perhaps our climate is a little better.

The province of Kweichow is in the western part of China, and our station, Anping, is midway between Kweiyang, the capital, and Anshun, where Mr. Adam of our mission, has a very flourishing work.

The people of this province are divided into various tribes; besides the Chinese there are Miao, the Ipien or barbarians, the Chongkia and the Tunpu, each having customs, dress and language peculiar to their own tribe.

The work in Anping was begun some years ago by Mr. Adam of Anshun, and when we went there four and a half years ago, there were between ten and twenty Christians in the city, but not many in the surrounding country. We visited the district, preaching and book-selling, and now we have one hundred and nineteen church members, and several hundred enquirers.

Since our return home a lady has asked me if the people were becoming converted? "Yes," I answered,

"But," she said, "do they know they are born again?"

The lives of these people after they have come under the influence of the Gospel are a sufficient answer to this, as no power but that of the Spirit of God could effect such a change.

I would like to give you an idea of our work among the Miao tribes, and can best do so by giving an account of my last journey through our district.

We started for Kumang, a place which is fifteen miles west of Anping. This village is situated on a hill and to get there we descend a hill, cross a valley and ascend a hill on the other side. When going down the hill we could see the people waiting for us, while sounds of music floated our way as a band of Miao musicians came to welcome us to their homes.

When we arrived we were immediately surrounded by the people and one man named Philip, besought me to stay at his home. "Up to the present," he said, "each time you have visited here you have stayed at Jacob's home and now you must come and stay in my home." "What about the meeting," I asked, "your house is small, we shall not be able to arrange for all the people," but he assured me that we could



manage it somehow, so I agreed and our baggage and bedding were carried inside.

It was a very small hovel—two rooms, eight by twelve. My room was full of farming implements, but these were soon removed and a place made for my bed. We were comfortable, although a little cramped, as all the men in the village came and kept me company.

Philip was an opium smoker—an unusual thing among these tribes people—but when he became interested in the Gospel he soon gave up the use of the drug.

Thomas, another enquirer, in a very tactful and original way was the means of helping Philip to overcome this habit.

One night these two were studying the hymn-book together, when the craving for opium came upon Philip and he said he would go to rest. But his friend realizing that if he did so he would yield to his desire for the drug suggested that they start to learn another hymn. Rock of Ages was begun, and as the characters were difficult to master the craving had vanished by the time they had learned the hymn. This was repeated a good many nights, and finally the victory was won.

Now we praise God Philip is a bright, earnest Christian, full of the joy of the Lord and is greatly used in his village as a teacher of the Gospel and an organizer of little evening gatherings for the study of the Word of God. As they had neither oil nor candles, light was procured by plucking pieces of bamboo from the sides of the house. These being very dry they burned quite brightly.

During my last journey, to their great joy and ours, Philip and his wife were received into the church. We had a splendid meeting in Philip's home that night. All the village was there, and some stayed until long after midnight, studying and talking. This is the ordinary occurrence when we visit the Miao villages.

Once I was at a place where the Gospel had but recently been preached for the first time, and after a hard day had retired to rest, but I was awakened by one of the enquirers holding a torch close to my face and shaking me by the arm. They wanted me to get up and teach them more, but I had to tell them that I was tired and *could not* do any more until I had had a rest. Truly, "the harvest is great and the laborers are few."

The next place visited was Umaotsai. Here the house of a man named Isaac was our stopping place. After our evening service he and his wife came to me and said, Pastor, there is one thing we wish to confess. I enquired what it was, and was told that previous to her conversion Rachel (Isaac's wife) had been a sorceress and that the various things she had used in divining were still in existence and they wished me to destroy them. This I refused to do, but told them to bring them and destroy them themselves as a testimony.

After prayer had been offered they did so, and none of the evil results which outsiders prophesied, followed. The next village visited was Matong. The people here assembled in force to meet us, as I had not been there for a time this was a peculiarly happy meeting. They greeted me with music and escorted

me about ten English miles to the largest Miao centre in the Anping district, Iaoai. Several days were spent in teaching the Christians at this centre and we had the great joy of baptizing a band of twenty-five believers. The Sunday services were most encouraging. One feature of the Miao work is the good prayer meetings which we have. Each one comes prepared to pray and all do pray.

It is a great means of spiritual upbuilding to them and you can imagine our joy as we hear one and another young Christian pour out his or her heart before the Lord.

Another encouraging feature in this Miao work is the literal way in which they take the Word of God. They do not ask what is the Greek, or what is the original in order to evade a plain command, but simply take the Word as it stands, and there is no doubt that "The Gospel is the power of God unto salvation" in their lives, giving them victory over sin.

Before the Gospel reached them they were very degraded, but now they are clean in heart and mind, and the change is truly wonderful.

This change is seen when those who believe in Him are called to be with Himself. In a book just issued—Among the Tribes of South-west China—we find the sentence, "The Miao die well," which is emphasized by the story told me of the death of a young girl-wife who was about fifteen years of age. Some days after her death I visited her parents, and when I asked if the daughter feared death they replied, "No, she died singing two hymns, the first was 'We give immortal praise,' and the other 'I'm a pilgrim bound for glory.'" When I heard it I could only join with them in praise to God, for "dying grace" given to His young servant.

Would that some who read these words would give themselves to the work among these tribes people.

The following is an extract from a report of the work in Anshunfu, Kweichow:—During the year 266 have been baptized and 1 restored. Thirty-nine have been removed by death, 13 transferred to other churches, and 8 for various causes excluded, making a total deduction of 60. The total number of members in Church fellowship at the end of the year was 3504, 1828 being men, and 1676 women. Baptized from commencement, 3,695. There are 19 evangelists, leaders, and 3 Biblewomen engaged in the work of preaching the Gospel. Native contributions amount to Tls. 282.90, not including the food, fuel, and oil supplied to school teachers. During the year 13 schools have been carried on. The city school has 244 boys and 33 girls, including 10 boys and 4 girls as boarders.

Two Gospels, Romans, Galatians, and the three Epistles of John, are now translated into the big flowery Miao dialect, and Matthew's Gospel will shortly be in the printer's hands. The hospital buildings are erected and nearly finished, but still there is no word of a doctor.

Kweichow (Noble Region) is one of the poorest provinces, though possessing considerable undeveloped mineral resources. The area of Kweichow is 67,160 square miles, and the population 7,650,282. Among these are probably two or three millions of aborigines.



## Editorial Notes

**W**ORD has just been received from Shanghai, by cablegram, informing us of the death of Miss Grace Irvin at Yangkow, Kiangsi Province. Particulars have not reached us. There will be mention of these as also of Miss Irvin's work in a later issue. We bespeak the sympathy and prayers of our readers for the relatives and friends at home, and also in China, as well as for the Chinese Christians.

The Annual Meetings of the Mission took place in Toronto on Friday, March 22nd. The meetings were held at the Toronto Bible College, on the afternoon and evening, and each was well attended. In the afternoon the speakers were, the Rev. Wm. Taylor, Miss J. B. James, Mr. B. Ririe, and Mrs. Frank A. Kellar; and in the evening, Dr. W. T. Clark, Miss Ida Craig, Mr. Isaac Page, Mrs. F. A. Steven and Dr. Frank A. Kellar. The addresses were all interesting, and some were most impressive. It is a blessed thing to see missionaries who have gone to China with not a few fears, come home rejoicing in the Lord and confident in His power to fulfil all of His promises. This was the impression given in these meetings. There were notes of faith and praise struck by the speakers, which greatly cheered the hearers.

It is a gratification to his friends that Mr. Marshall Broomhall is having the privilege of traveling in China. As the Editorial Secretary of the Mission, this is giving him, after his years of absence from that land, a great opportunity, and it is one which will redound to the good of the Mission and to its work among the Chinese. Mr. Broomhall is one who can see what many would not see, and can put into words what many could not express. An evidence of this is found in the letters which have been published in this paper; and we trust that further evidence of the fact will be found, not only in further letters, but also in some one or more books which will come from his pen. Many persons in Great Britain, where Mr. Broomhall is better known, are praying for God's servant, and we trust that their number will be added to in North America.

The war in China has made it necessary to bring many of the missionaries who were laboring in the interior to places near the coast. It was the general desire of the missionaries to remain at their posts, and all did this as long as possible. But finally, the Consuls ordered many of the women and not a few of the men out of the inland stations and these orders had to be obeyed. Many of the missionaries, therefore, are now in the east of China, and hence, a good deal of the station work is at a standstill. This is a sad condition of affairs, and we trust that much prayer will be offered that God will speedily, if it be His will, bring it to an end. Meanwhile, special prayer should be made to God for the Chinese pastors and evangelists who are left in charge of the native churches, that their lives may be spared from harm and that they may be given grace to guide the flock of Christ aright.

Mr. and Mrs. Walter B. Sloan left London for China in February, and we suppose they are now at Shanghai. Our friends went out, at the request of Mr. Hoste, to hold meetings for the deepening of the spiritual life, in special connection with our missionaries gathered at eastern centres, as mentioned above. It seemed desirable to take advantage of the enforced gatherings and of the days of comparative idleness to seek the face of God anew and His benediction. It is our prayer that Mr. and Mrs. Sloan will be greatly used of God in their ministry, and that this may be a time of revival amongst the missionaries at large. It is easy for missionaries to have the fine edge of their spiritual life taken off by contact with heathendom, and constant supplications should be made that this may not occur, or, if it has occurred, that spiritual power may be restored.

In view of the fact that so many of the missionaries are in enforced idleness, the Mission is sending home on furlough all that it can of those whose furlough is due or nearly due. The situation in China seems to be clearing somewhat. But it is impossible to tell when quietness may be restored, and when active work in the stations may be resumed. For this reason, it has seemed best to let as many workers as possible spend the time of disquiet in the homeland. As a result of this policy, a number of missionaries have returned home, others are on the way, and still others will soon sail from Shanghai. All this gives rise to a new need of earnest prayer for supplies, journeying mercies and blessing at home.

"God—gave His only begotten Son." (John 3: 16). How few parents who rejoice in the salvation which God has wrought for them in Christ have ever stopped to think what it cost God to give His Son for such a purpose. The sorrow of the Son is manifest, for He came from glory to poverty, from light to darkness, from adoration to shame, from life to death. But what of the Father who sent the Son? Was He indifferent to the fact that the Son was going to such experiences, and that the hour was coming when He would have to hang on Calvary's cross a victim for sin? Christ was the Son of the Father's love, and surely He would fain have spared Him from all suffering. Moreover, the years of Christ's absence were to be years of loneliness for Himself, when the object of His heart's desire was to be far away and when the holy, infinite communion of Father and Son, as eternal equals, was to be broken. And yet God gave, because He so loved. Dear parents who are hesitating to give your son or daughter to the heathen that they may be saved, will you not remember this? If you are glad that God so loved you that He gave His only begotten Son for you, will you not so love others that you may give, whatever the cost, your child to them? Ah, how glad, if you do this, some souls in outer darkness will be! And again, how glad you will be when you meet Him face to face whose example you followed, and for whose sake you gave!

# Information for Correspondents

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

FOR MISCELLANEOUS GENERAL PURPOSES:											
March, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	6—237.....	\$ 30 00	8—252.....	\$ 8 27	14—275.....	\$ 1 00	23—300.....	\$ 75 00	30—324.....	\$ 35 00
2—218.....	\$ 100 00	238.....	25 00	9—256.....	1 79	18—278.....	11 11	302.....	42 00	326.....	10 00
219.....	5 00	240.....	80	11—257.....	1 00	20—284.....	4 30	25—305.....	10 00	327.....	5 00
4—221.....	1 00	241.....	1 00	260.....	10 00	286.....	18 10	27—308.....	2 50	328.....	40 00
223.....	8 00	242.....	5 00	261.....	6 80	21—292.....	44 00	309.....	5 00	329.....	20 00
224.....	6 00	7—243.....	15 00	12—262.....	20 00	22—293.....	4 05	313.....	3 00	330.....	10 00
225.....	6 00	244.....	5 00	13—263.....	3 50	294.....	2 64	28—315.....	600 00	335.....	20 00
5—227.....	7 50	245.....	2 00	14—266.....	50 00	295.....	11 46	29—317.....	5 00		
6—234.....	10 00	246.....	200 00	271.....	1 00	296.....	2 00	319 anon.	1 67		\$2,290 40
236.....	100 00	8—247.....	666 66	273.....	10 00	297.....	1 00	30—323.....	25		

#### FOR SPECIAL PURPOSES:

March, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	5-233.....	\$ 60 00	13-264 fam.	\$ 5 00	18-281 fam.	\$ 1 00	23-303.....	\$ 48 00	30-322.....	\$ 15 00
1-215.....	\$ 5 00	6-235 fam.	5 00	265 fam.	32 00	282 fam.	1 00	304 fam.	5 00	325.....	30 00
216 fam.	24 00	239 fam.	15 00	14-267.....	10 00	283 fam.	1 00	25-306 fam.	10 00	331.....	30 00
217 fam.	5 00	8-248.....	166 66	268 fam.	10 00	20-285.....	10 00	307.....	5 00	332.....	10 00
2-220.....	22 00	249.....	15 00	269 fam.	5 00	287 fam.	10 00	27-310.....	5 00	333.....	25 00
4-222.....	10 00	250.....	25 00	270 fam.	5 00	21-288 fam.	11 00	311.....	60 00	334.....	60 00
226.....	4 75	251.....	20 00	272 fam.	3 00	289.....	50 00	312 fam.	30 00		
5-228 fam.	3 00	253.....	1 00	274 fam.	10 00	290 fam.	20 00	27-314.....	10 00		\$1,321 71
229 fam.	10 00	9-254.....	15 00	15-276 fam.	47 70	291 fam.	41 10	28-316 fam.	100 00		
230 fam.	10 00	255 fam.	100 00	18-277 fam.	10 00	22-298 fam.	2 00	29-318 fam.	10 00		
231 fam.	4 50	11-258 fam.	1 00	279.....	1 00	299.....	25 00	30-320 fam.	10 00		
232 fam.	10 00	259.....	5 00	280 fam.	5 00	23-301 fam.	1 00	321 fam.	5 00		

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

March, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	7-290.....	\$ 5 00	12-315.....	\$ 2 00	23-350.....	\$ 5 00	25-367.....	\$ 25 00	28-387.....	\$ 50 00
1-272.....	\$ 1 00	291.....	1 50	13-316.....	5 00	351 anon.	5 00	368.....	200 00	388.....	5 00
273.....	250 00	292.....	4 05	317.....	2 00	352.....	2 00	369.....	100 00	29-389.....	95 00
275.....	6 16	8-295.....	5 00	14-321.....	10 00	353.....	4 50	26-371.....	1 00	391.....	2 35
276.....	4 40	296.....	3 00	17-327.....	2 00	355.....	5 00	372.....	1 00	30-392.....	2 00
2-277.....	5 50	297.....	25 00	18-329.....	25 00	356.....	19 00	375.....	25 00	393.....	2 00
4-280.....	10 00	9-300.....	2 00	330.....	21 00	357.....	15 00	376.....	2 00	394.....	2 50
281.....	20 00	302.....	1 00	19-338.....	3 60	358.....	22 80	27-377.....	5 00	397.....	5 00
5-284.....	25 00	303.....	3 00	339.....	1 00	362.....	10	378.....	3 00	398.....	5 00
286.....	1 00	11-305.....	5 00	340.....	5 00	25-363.....	1 00	379.....	30 00		
287.....	40	306.....	1 70	341.....	3 00	364.....	10 00	380.....	5 00		\$1,373 56
6-288.....	5 00	308.....	125 00	20-345.....	1 00	365.....	2 05	28-384.....	50		
289.....	5 00	310Int.	100 00	21-347.....	5 00	366.....	5 45	386.....	10 00		

#### FOR SPECIAL PURPOSES:

March, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	9—299 fam.	\$ 10 00	13—319.....	\$ 12 50	18—332 fam.	\$ 25 00	21—348 fam.	\$ 2 15	27—382 fam.	\$120 00
1—274 fam.	\$ 1 00	301 fam.	2 00	320.....	55 00	333 fam.	5 00	349 fam.	2 00	383 fam.	2 00
4—278 fam.	2 00	11—304.....	6 25	14—322 {fam.}	50	334 fam.	1 00	23—354.....	5 00	28—385.....	25 00
279 {fam. } {anon. }	2 00	307.....	15 00	323.....	30 00	335 fam.	1 00	359 fam.	5 00	29—390 fam.	12 00
5—282.....	30 00	309 fam.	5 00	15—324.....	30 00	336 fam.	1 00	360.....	7 00	30—395 fam.	5 00
283 fam.	5 00	311 fam.	10 00	325.....	30 00	337 fam.	1 00	361 fam.	2 00	396 fam.	4 00
285.....	10 00	312 fam.	5 00	326.....	30 00	342fam.anon	2 00	25—370 fam.	23 50	399.....	35 00
7—293 fam.	3 00	12—313.....	15 00	328.....	5 00	20—343 fam.	2 00	26—373 fam.	2 00	400 fam.	2 00
294 fam.	5 00	314 fam.	15 00	18—331.....	5 00	344 fam.	3 00	374 fam.	6 00		
8—298 fam.	27 55	13—318 fam.	2 00			21—346 fam.	5 00	27—381 fam.	40 00		\$ 714 45

#### SUMMARY:

##### FROM PHILADELPHIA—

For Missionary and General Purposes. \$2,290 40

For Special Purposes..... 1,321 71

\$3,612 11

##### FROM TORONTO—

For Missionary and General Purposes. \$1,373 56

For Special Purposes..... 714 45

\$2,088 01

\$5,700 12

Brought Forward..... 14,499 66

Total..... \$20,199 78



# CHINA'S MILLIONS

TORONTO, MAY, 1912

## Essentials to Christian Progress

BY MR. D. E. HOSTE

*Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.—EPHESIANS 1: 15, 16.*

*We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. . . . For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.—COLOSSIANS 1: 3, 4, 9.*

IT will be observed in both the above passages that two points are mentioned about the Christians as pre-requisites to their further growth in grace and the knowledge of God. In both instances the Apostle says that, having heard of their "faith in the Lord Jesus, and love unto all the saints," he; therefore, prays that they may be granted fuller revelation and blessing in the spiritual life. That is to say, that, possessing these two characteristics, they were in a state which made it possible for them to receive deeper blessing.

It should be remarked that the converse is also true, namely, that where there are not "faith in the Lord Jesus, and love unto all the saints," it becomes morally impossible to make progress in the things of God.

It may be well to consider briefly what is included in the expression "faith in the Lord Jesus," as an essential to growth in grace. It does not merely signify an act of faith in the Savior in respect to the forgiveness of sins as the starting point of the Christian life; the words, of course, include this, but they comprehend much more. They denote an abiding, unreserved trust in and committal of the life and person to the Lord Jesus Christ as the normal attitude.

The Holy Ghost has, for our admonition, given us the sad record of the repeated failure of the children of Israel to maintain this attitude of trust in the Lord, as they encountered the trials of the wilderness. It will be remembered, for instance, how their faith rose high and broke forth into song after the deliverance from Pharaoh in the Red Sea. It was not long, however, before murmuring and unbelief took the place of faith at the bitter waters. The same thing occurred again and again, with the sad result, not only of grieving the Lord each time they failed to trust Him, but also that when the supreme opportunity came for them to go up and possess the land, the habit of unbelief once more prevailed over them, and all the remaining years of that generation were spent in fruitless wanderings in the wilderness.

It is a law of the spiritual life that we go "from faith to faith;" or, in other words, that, as we patiently endure present tests and trials, we become strengthened and fitted for those of the future. Nor is there any other way of becoming strong in faith; hence, the significance of the words "Blessed is the man that endureth temptation; for when he is tried,

he shall receive the crown of life." Let it be repeated that no one can attain to strong faith, save through the discipline of repeated testing and difficulty, such tests and difficulties being encountered in the spirit of faith. How important, therefore, that all the children of God should conform themselves to the "law of faith;" or, in other words, take up and maintain an attitude towards the Lord Jesus Christ of recognition, on the one hand, of their own absolute helplessness and inability to please God; and, on the other, of simple trust in Him, as the One who has been specially prepared and exalted by God the Father to be a Savior and Deliverer. "Without faith it is impossible to please Him." Just as the mother of our Lord, when she received the announcement from the Angel Gabriel of the Divine purpose and appointment in respect to herself, simply believed the message, and thus experienced its fulfillment; so every true Christian is called to a similar attitude of faith, as the only method by which the life of Christ is to be formed in and manifested through him.

Not by effort or by single-hearted devotion can man be made holy; these methods are not merely superfluous, but they frustrate the grace of God, which can only be experienced as it is simply received through faith in Christ.

The second point essential to the Christian's progress is "love unto all the saints." The whole tenor, both of the Gospels and the Epistles, emphasizes the truth that lack of harmony with fellow-Christians is fatal to growth in grace. Nor, as we well know, does this merely apply to external relationships, but also to the attitude of heart and mind towards others. "As a man thinketh in his heart, so is he;" and unkind or unforgiving thoughts towards others render the person cherishing them as impervious to the influence of new light and blessing as would the outward expression of such thoughts in action. Nor, surely, is the love here spoken of a merely negative one. "God so loved that He gave . . .," not simply of the superfluity of His heavenly stores, but that which was infinitely the most precious, and the giving up of which cost far more than human powers can estimate. We are taught in the Epistle to the Romans that this same love of God is shed abroad in our hearts by the Holy Ghost; it is sadly possible, however, by a lack of response on our part, to check



and hinder the in-working of this Divine, self-sacrificing compassion. Again, this love is not only intense, it is also wide and comprehensive. It does not confine itself to those naturally endeared to us by attractive qualities, or by ties of attachment of any kind; it goes out toward all.

It has been well said that, in order to have the highest quality of love, it is necessary to love a great many people. On reflection the truth of this is apparent. The love of an individual, for instance, who simply cares for himself, and has little or no thought and interest in others, is obviously of a meagre, not to say, undesirable quality. Again, love which is contracted within the circle of family ties and interests, or of our own church, is in danger of being tainted with the same vice of selfishness. Whilst it is true that every Christian has the duties of his own particular sphere, to the fulfilment and care of which the individual concerned necessarily and rightly must devote the main part of his time and energy; yet it is of vital importance that each one of us should maintain and cultivate a prayerful, sympathetic interest towards God's people and God's work everywhere. We must be careful to carry out the injunc-

tion of our Lord to His disciples to lift up their eyes, and look on the fields; otherwise, the words of the old adage "out of sight, out of mind" will speedily become true in our case.

The Apostle Paul knew what it was to be pained at heart by the poor response that he met with in his desires for the fellowship of others, in his efforts for the spiritual welfare of some of the churches under his care. So much so that we find him in the second chapter of his Epistle to the Philippians saying, "I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

It is of practical importance for each one of us to be on our guard against the natural tendency to become contracted in our sympathies; we need, rather, by a definite, prayerful directing of our minds and attention to the larger sphere outside our immediate surroundings, to widen as well as deepen our practical interest in the work and welfare of others.

May it not be that, in some cases, one reason for lack of progress in the Christian life is failure in conforming to this Scriptural condition of loving "all saints?"

## A Tribute to the Memory of Miss Grace Irvin

BY A FELLOW-WORKER AND FRIEND—E. G. T.

God shall "wipe away all tears;"

There's no death, no pain,  
nor fears;

And they count not time  
by years,

For there is "no night  
there."

The hymn of which the above is the chorus, was a favorite of Miss Irvin's during the last two odd years of her life. She often sang it, accompanying herself on the organ. Often during our morning prayer time she would ask for it.

We think of her now "In the land of fadeless day," and rejoice with her that she has entered into her rest and her reward. And yet, none who knew her well can think of her as gone forever from earthly scenes, without a keen heartache. It is hard to realize that her voice is still. So often have we heard it telling so clearly the way of salvation—now, to a gathering in the chapel, now, on the roadside to a group surrounding her. Or, sometimes, to an old man or an old woman would



MISS GRACE IRVIN.

she raise her voice and tell them, in a winsome manner, that they were near their journey's end, and needed a Friend to provide for their future happiness. Or, in frank appeal, she would address herself to Chinese scholars drinking tea in the guest-hall, and tell them the wisdom of putting their trust in the only true God. A teacher by nature, she loved to pass on that upon which she herself had feasted in the Word. At small services, she delighted to turn her congregation into a class, and, by skilful questioning, lead them to see the truths that she wished to teach.

Warmly she greeted me when, as a newcomer to her station she came to meet me at Kwangfeng. And late into the night, she kept me kneeling with her, by our bedside, as she gave thanks to the Lord for sending a worker, and asked a blessing upon our future service. And during her last summer upon earth, I was much touched



by a warm letter of thanks, for following her a day's journey, to ascertain of her welfare, on hearing that the great heat in which she had traveled had, at one stage, proved too much for her.

She loved the Chinese, and wore herself out in their service. One has seen her by the deathbed of one and another, doing for them, with her own hands, what their own mothers feared to do. And when a loved biblewoman or a helper was taken Home, we have seen her bowed with grief at the loss. She loved the children and took such pride in her school. No one can ever exactly take her place with her Chinese flock. As you read these lines, will you pray that they may be comforted, and that they may learn, through their loss, to more fully trust her God?

In many ways, she was a genius. The house that she built is *one* proof of this. She knew the history of every board in floor, or door, or other part.

Sometimes when outward circumstances seemed to weigh upon her, a word of prayer—perhaps, at the table, as she asked a blessing—would show us that she did not swerve in her devotion to her Lord. At such times, one's heart would be peculiarly drawn towards her. When conscious of some *special* need, as we knelt in prayer she seemed to come into close touch with her Savior.

And now her Savior willeth that she should be "with Him" where He is. And many whom she has led to Him are also there, and many more are still to follow. And there we leave her until the time comes when "we shall know as we are known," and shall join with her in saying, "'He is worthy' for whom we endured the ups and downs of Chinese life, and 'our light affliction which (was) but for a moment, worketh for us a far more exceeding and eternal weight of glory.'"

## School Work in Chefoo

Address given by Miss I. A. Craig at the Toronto Bible College

THE work to which I was appointed in China and of which I am to speak to-night is the school work for children of missionaries at Chefoo, Shantung. Several times since my return from China I have been asked if I suffered any hardships in China, by which is generally meant the lack of a comfortable bed, or a well-heated house. These are not the kind of experiences which those on the field count their trials. The separation of friends and loved ones, and especially the separation of little children from home and parents is the great trial of missionary life. The

provision for the children of missionaries has often meant the separation of families for many years. To remedy this, as well as to provide an education for children who were growing up in China, Mr. Hudson Taylor was led in the early eighties to establish the school at Chefoo. Situated as it is on the sea shore, a mile or more from the native city and foreign settlement, the surroundings are most favorable. Large, well-built buildings, have been provided from funds given especially for that purpose, apart from the general fund of the Mission. Begun in a small way,



Photo by

MISSIONARIES' CHILDREN AT CHEFOO.

[Rev. George Douglas

There have been 282 Scholars in the three departments of the C.I.M. Schools in Chefoo. This picture shows some of those in the Preparatory Department, with Miss Warren in charge. One of the greatest trials of Missionary life is the unavoidable separation of parents and children.





FRONT VIEW OF THE GIRLS' SCHOOL, CHEFOO.

the school has grown until at present there are three departments—the Preparatory School for boys and girls under ten years of age, the Boys' School for boys over ten years of age, and the Girls' School for girls over ten years of age. In the three departments there are about 275 boys and girls, the large majority of whom are children of the China Inland Missionaries. As we have room we receive other children, and these come to us from Japan, Corea, and nearly every province of China. With the increased facilities for traveling in China, it is now possible for all, except those from the far north-west and west, to spend a part of the long winter holiday at home, and so the memory of home and parents is kept bright and fresh.

Our aim, from a scholastic point of view, is to give our pupils a thorough High School education. The course of study follows that of English schools, and we take the examinations from Oxford. These Oxford certificates have been accepted in Canada and the United States, so that our pupils returning to these lands and entering college or taking other positions, where local examinations are required, have been excused from these examinations, and have been permitted to take up at once their work in home schools and offices.

With gratitude to God, I can say that the majority of our pupils are Christian boys and girls, but we also have our mission work in trying to reach those who come to us from non-Christian homes. These are few in number, but several of them have learned to know the Lord while in our school. It is a joy to us, year by year, as the lists of new missionaries are published, to see the names of old boys and girls.

I would ask those who sometimes pray for China, to remember this work also. There are in connection with the China Inland Mission over 500 boys and girls under eighteen years of age. Most of these will pass through the Chefoo schools. When we see little children of seven or eight years saying good-bye to parents for a year, we realize that they too have their part in the cost of the evangelization of China. May we not ask and expect that they, too, shall receive the hundredfold of blessing? There are also more than 100 boys and girls over eighteen years of age in connection with the China Inland Mission. Most of



VIEW OF THE GIRLS' SCHOOL, CHEFOO, SHOWING THE SIZE OF THE BUILDING.

these are scattered throughout the homelands of Europe, America, and Australia. How much they need our prayers we shall never know. As they are left to make their way in life, without the home-life, which has been the safe-guard of so many, I ask you to pray for them. I also crave your prayers for us who are engaged in this work. The pressure of responsibility is always with us. We realize the daily need of a wisdom, a tact and a power not our own if we are to do our work aright, and if this school is to be all it ought to be to those who come to us. Pray for us, as we seek to help our boys and girls in spiritual things—pray for us in our daily contact, that the influence of our lives may be for good—pray for blessing on our Sunday services, morning and evening prayers, Boys' Prayer Meeting and the Girls' Band, that our pupils may be strengthened in their Christian life, and fitted for the service to which they may be called of God.

“One-fifth of all the women in the world are found in China. One baby girl out of every five is cradled in a Chinese mother's arms. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or is found in the seclusion of a wealthier home. One young girl in every five questions life from behind the paper windows of the women's courtyard of a Chinese dwelling. Of all the youthful brides who, day by day, pass from the shelter of their childhood's home, one out of every five goes from a home in China. Of all the wives and mothers in the world one out of every five turns in her need and longing to a gilded goddess of mercy in some Chinese temple, in hope of help and blessing that never come. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow of a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women in the world are waiting, waiting, in China, for the Savior who so long has waited for them. What a burden of responsibility does this lay upon us!”



# The Stories of Mrs. Chang and Mrs. An

BY MRS. WM. TAYLOR, KIAN, KIANGSI

*"Jesus went about all the cities and villages teaching in the synagogues and preaching the Gospel of the Kingdom."*—MATTHEW 9: 35.

**I**N reading through the story of our Lord's ministry on earth how often we find reference made to villages, village people, and village life, and one can imagine that Judea, at that time, was not unlike China much of whose country is so thickly studded with villages.

Closed inside the walls of a city, one can hardly realize that it is so, unless one could stand in the city gates, from ten to twelve in the morning, and see the people streaming in,—some to sell, and some to buy,—and again from two to four in the afternoon, and see the same people streaming out with their empty baskets, or purchased possessions. Or, stand on some high hill overlooking a plain at the time of the lighting of the fire for the evening meal, and count the number of places from which smoke rises. Every city has her scores of villages, and many an old village woman has lived all her life and never been inside the nearest city.

Christ went about all the cities and *villages* preaching and teaching. Should we not pray that God would raise a band of lady evangelists specially for village work?

The following is a short account of the conversion and life of two village women living in Kiangsi in the Kian prefecture, where there is a church of over 100 members. Half of this number are women and of these some twelve or more are from the surrounding villages.

Our first life sketch is that of Mrs. Chang. Her home was a very unhappy one. She had been married when quite young to a man who was half an idiot and she was constantly twitted and made fun of by the other young people in the village.

When she was thirty years of age her husband died, and though this was a great relief to her, still her life was a hard one as the family was very poor.

She was of a religious frame of mind and went on pilgrimages once or twice a year to some famed temple;—indeed there are few temples if any, within a radius of ten or twenty miles of her home, at which she has not worshiped in search of happiness. She also had thought of becoming a nun, but after visiting the nunnery and inquiring into matters she saw there was no true happiness to be gained in this way.

She was a good weaver and earned a livelihood in this way. One day, having finished weaving a roll of cloth, she went into the city to try to sell it, but late in the afternoon it was still unsold, and hot, tired and cross (she had tripped and fallen on the muddy street) she found her way to her married sister who lived in the city. There she found a group of women discussing the news of the day. A foreign lady had come to the city and any woman who cared to do so was invited to go and see her. These women were just starting out and asked Mrs. Chang to join them, which she did.

The foreign lady was very kind to them: she gave them tea, which they thought best not to drink. They thought she looked strange, and could not understand all she said, yet they were not afraid of her.

The foreign lady had only just arrived in the city and wanted to employ a woman to do a little housework and she asked this group of women if they knew of any woman who would come. At once Mrs. Chang's sister turned to Mrs. Chang, and said, "You have no children and nothing to hinder, it would be a good place for you." So Mrs. Chang agreed to come the next morning which she did. The foreign lady improved still more on acquaintance and her words became more easy to understand. After two or three days she asked permission to go home to get some of her clothes and bedding, promising to come back in the morning; but she did not know what was before her.

When she reached her home her people all came around her and said that she was not to return to her place with the foreign devil or she would certainly bring calamity on the whole village. In vain she sought to enlighten them, telling them of all the good she had seen and the good she had heard,—the seed had fallen into prepared soil,—but they would not listen, and when she insisted on returning as she had promised, they resorted to force. They locked her up in a room, and sent one of the villagers into the city to tell the foreign lady that Mrs. Chang had gone insane and had to be shut up, so could not return.

No more was seen or heard of Mrs. Chang for two years. The foreign lady had to leave owing to poor health and another had taken her place.

One Saturday morning the house woman came upstairs to say that a woman had come in from the country. She had brought her own food, and wanted to know if she could stay for a few days. She said she had heard the Gospel two years before and wanted to hear more. This was Mrs. Chang. She was then over fifty years of age. The "true happiness" that she had been in search of these many years she knew was to be found in this Gospel and she was hungry for it.

She began at once to learn to read,—paying a few measures of rice a month to a man who could read and was willing to teach her one or two hours a day. It was very slow work, but in two or three years she could read her New Testament and most of the hymns in her hymn book.

Her faith and love grew steadily. God has greatly honored her faith, as she has been used in bringing healing to scores of sick people, many sending for her to come and pray for their sick ones.

Through her loving ministry to the village people she has endeared herself to them. She has been known on a hot summer's day to walk into the city,—a distance of twelve *li*,—and back again the same day, for medicine for a neighbor's sick child.



In 1900 when the Boxer rumors spread into these parts a crowd of roughs surrounded her house. She was the only Christian in the village.

They threatened to pull her house down if she would not kneel down and worship idols.

She said "You can take off my head or pull down my house but please do not do anything to injure my neighbors." They were so struck with her attitude that they left her, after only breaking open her door.

A few years ago when she thought of coming to live in the city, as she found the distance to walk to services on Sunday too great, her village people pled with her not to leave them and said, "We know your God is a mighty God and He hears you, and you can often avert calamity that otherwise might come to our village, for you love us. Do not leave us."

Many in the villages for miles around have heard the Gospel from her lips and she carries with her a proof of God's power in the fact that before her conversion she was a painful stammerer and known by many as "The Stammerer," but she has been completely cured of that.

Her great sorrow is that so few are willing to leave all and follow the Lord Jesus. Will the reader pray that if it is God's will she may have the joy of seeing many of her own village people — before whom she has borne such a faithful testimony in life and word—turn to God ere she is taken Home. She is now over seventy years of age.

\* \* \*

It was on a Wednesday afternoon as we were waiting for the city Christians and enquirers to gather for the weekly meeting, that the Bible women came in to tell us that two women had come from the "South Water" district (about ninety *li* away) and wanted to know if they could stay a few days that they might learn of the Gospel. On going out to the meeting room, we found two neatly dressed women; one, Mrs. An, looked to be about thirty-five; the other, Mrs. Tsien, about fifty, and they told us how and why they had come.

Mrs. An was a widow whose husband had died a few years previous to this. She had been comfortably off, but having no sons she was very unhappy and had serious thoughts of entering a nunnery and there burying her sorrow; but before deciding to do so, she went to a relative to talk the matter over with him and this is what he said to her: "If I were you, before deciding, I would go into the city and go to the Gospel hall and hear that Gospel. A

few days ago I was in the city and went in there and had a long talk with a man about their teaching and I bought a book and it tells of great happiness. There is a place inside where women can go and listen. I think you ought to go."

Mrs. An went over to a neighboring village to see if her friend Mrs. Tsien would come with her, and a few days later they started out. The first day they walked fifty *li* reaching the city the afternoon of the second day. There could be no question in one's mind as to their sincerity, and they were invited to stay with us over Sunday.

They listened eagerly. Mrs. An bought a Bible and hymn book and began to learn to read. Being young and quick she made a good start in those few days. Meeting all the Christian women on Sunday was also a great help to her.

When they left us on Monday, we could see by their faces that they had found what they had come for;—true happiness.



WIFE AND DAUGHTERS OF THE TAO-TAI AT CHEFOO.

Note the difference between the feet of the mother (which are bound) and the unbound feet of her two daughters.

They hoped to be able to come again in a few months and they did not disappoint us. Although it had not been possible for any one of us to visit them in these months God had not left them to themselves; the Spirit had been their teacher and we found that they had grown in grace and in the knowledge of the Lord Jesus.

Mrs. An could read most of her New Testament as she had employed an old teacher for an hour a day. She and Mrs. Tsien had

also met on Sundays for prayer and reading in Mrs. Tsien's home. They were baptized the following spring and have gone steadily on in the face of not a little opposition and trial, and have been faithful witnesses in their own and surrounding villages.

One large village of nearly a thousand homes was very much laid on Mrs. An's heart and she began visiting it regularly, and going from house to house, speaking to the women. A little later she began having a meeting with them in one of the homes on one Sunday every month. All went well for a time, but the Enemy of souls stirred up opposition and a number of the villagers began to object to their meeting—destroying the books of some of those attending the meetings, and later, collecting a crowd and coming to the home where the meetings were held, they smashed the table and tea bowls, and tore down the scrolls, etc.

This was a great test to dear Mrs. An and the next Sunday she came over to Mrs. Tsien's home and said,



"I am not going over to that village any more. I cannot stand this persecution: we will just go back to our old way and have our meeting here to-day."

Mrs. Tsien swept the room and they knelt in prayer, but it seemed to Mrs. An as if she heard a voice saying to her, "You are not a brave witness: when things run smoothly, you are earnest, but when difficulties arise you are afraid." She rose from her knees and said to Mrs. Tsien, "No, we will go; the Lord has spoken to me."

The opposition was ended in a remarkable way. The wife of the leader in it became insane. She had a mania for breaking bowls and tea cups and the people looked upon it as a judgment on her husband for

breaking the other poor woman's bowls and tea cups.

The meetings were continued, and last November Mrs. An brought to the city a little band of five women from this village who wished to be examined preparatory to baptism. As a result of Mrs. An's faithful teaching they could answer all the questions put to them, and knew the New Testament stories even better than our city women who have many more opportunities of learning.

In the midst of much that is discouraging cases like the foregoing should make us thank God and take courage, and should it not lead us to more earnest effort to take the Gospel to these village women?

## Trophies of Grace

Address given by Miss J. B. James at the Toronto Bible College

JESUS "is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25. "To the praise of the glory of His grace," is the story of Kiang's daughter, a poor leper girl. When she was seventeen years of age she developed leprosy, and was sent to a place outside the city of Anren where other lepers, and blind and old people lived.

In this Old Folks Home, or Leper Home as we called it, was a beggar woman, who began coming to the chapel about ten years ago through the kindness of Miss Gertrude Wood. Though not a leper herself, Mrs. Fu married a leper, and after his death she lived in one of the rooms of the Leper Home on Yellow Earth Hill.

Mrs. Fu begged her food six days a week, but came regularly to the services. One Sunday afternoon before going home, she told us that Kiang's daughter wanted to come to worship God, but could not because she was a leper. We said she could worship God where she was, and told Mrs. Fu to teach her. Poor Mrs. Fu hardly thought she could do anything, as she was so slow to learn herself. It had taken her nearly a year to learn the hymn Jesus loves me. But she did her best. And when we went to see Kiang's daughter, we found she knew a good deal, and was really interested. About this time she married a leper, Mr. Ien, and whenever anyone visited the Home, a group of the poor inmates gathered to listen.

They learned Revelations 1: 6, "Jesus loved us, shed His own blood, and washed us from our sins." Then a prayer for the Holy Spirit, a simple form of the Ten Commandments, and many verses and hymns.

The Leper Home is a large, walled-in space on a low hill, surrounded by graves. There are about 30 inmates living in long rows of rooms, having tiled roofs, earthen floors, and windows of wooden slats—not unlike cow-sheds. Each one cooks his own food and keeps his room tidy.

The Government grants them a little rice and they go out begging in the city and country. Once a month they get a few cash and some food from the shopkeepers, and two or three times a year they go to distant towns and beg. A creditor will sometimes work on the fears of a dilatory debtor by sending a leper to sit in his shop or house till the debt is paid.

After the burial of a leper the grave is opened up, and the coffin set on fire and burned. They do this to prevent the leprosy taking root in the ground.

It was a grief to the people that we never drank tea when we called. Kiang's daughter especially felt she was not showing us proper respect. So we comforted her by saying we would drink tea with her in heaven!

When it was fine we sat outside on benches under the shade of trees or umbrellas. For two or three years Kiang's daughter, though badly diseased, was able to cook her husband's food, but by and by she became too weak and ill, and could not move from her bed. Her husband was kind to her, yet it was a dark, lonely life in that room, shut in from the brightness and sunshine, and she suffered a good deal. She never grumbled nor seemed to doubt the love of God. One day as I was trying to assure her of it, she said, "If God did not love me, would He send you here to see me?"

The missionary in her visits usually takes a Chinese Christian with her. One day Kiang's daughter told the Chinese woman that she thought of committing suicide. "Oh, no!" she said, "you must wait, you cannot go till the Lord Jesus sends for you." This remark, so well understood by the Chinese, was enough for Kiang's daughter. No one would think of going to be a guest at any house till properly called for and escorted there.

Never again through all the weary months of waiting did we hear her say she wished to take her own life. We told her that the Lord Jesus had gone to prepare a place for her, and that when it was ready He would come for her. She prayed and often asked us to pray for Him to come quickly.

During the wakeful nights and long, lonely days, she repeated the texts, hymns and prayers she knew. Mr. Ien, her husband, was interested, and his wife wanted him to believe. "He won't believe," she said once, "he won't give up smoking tobacco." She thought no Christian would smoke.

In Acts 15, we read that the early church, guided by the Holy Spirit, prohibited Christians from eating blood. Speaking of that one day the leper woman said, "Eat blood! how could we eat blood when Jesus shed His blood to save us?"

In the room next to Kiang's daughter lived Mrs. Ch'en, an old, blind vegetarian. She was led to break her vow and trust Christ, and she died and was buried as a Christian. Her heathen son who came to tell us of her death, said she passed away so peacefully, "just as if God came for her." Mrs. Ch'en's daughter-in-law is a believer now. She is blind and her husband is not kind to her.

One afternoon when nearing the Home we saw her lying on her mother-in-law's grave crying aloud. We went up and tried to comfort her, but it was no use. We had to leave her there crying to her mother-in-law to punish her son for his unkindness. After our visit was over we went again, and were able to persuade her to go home.

About two years ago Kiang's daughter was baptized. She was very bright and happy. Mr. Orr-

love of Christ would make her do that, for she dreads leprosy as much as any one.

A letter from Anren told me of the missionary's visiting Mrs. Fu on Sunday and finding several of those who call themselves worshipers of God assembled in her room, singing the hymns and saying over the texts they knew.

Outside the city walls in another direction, is the home of a young girl, another miracle of God's grace. Kinin was about eleven or twelve when I first saw her. She was adopted when a baby by an opium smoker. The woman to whom he was not properly married was not a good woman. Brought up in such evil surroundings, it was wonderful to see how God's love drew Kinin to Himself.

The man came regularly to service and he let the child come too. She learned to read and pray, and



NEW YEAR CALLERS.



NEW YEAR CALLERS.

"Every fifth girl in the world is born in China."

Ewing, the Superintendent, with the Chinese evangelist and some Christians, went to see her. In her examination she gave clear answers to all the questions asked, showing she was trusting Christ for salvation. We stood beside her bed, and after her baptism we had the Lord's Supper together. Then we sang several hymns chosen by this leper woman herself, who joined in as well as she was able. As the disease was chiefly in her head and face, any mental effort soon wearied her. The following summer she passed away.

Mrs. Fu, the beggar, has not yet been baptized. She is saved and we do not know what is keeping her back. On my last visit to the Home, there was a terribly diseased leper woman in her room, and when I asked Mrs. Fu where she slept she said, "She has no bed, so I let her sleep with me." Nothing but the

often prayed for her adopted parents. One day, hearing a Chinese woman say that she could not remember what she heard about Christ, Kinin said, "If you have the Holy Spirit in your heart, you will remember. I could not remember once, but I can now. Ask God to give you His Holy Spirit."

About two years ago her father married her to a heathen farmer for forty dollars. She lives a long way from the chapel, and it will be hard for her to come to worship, but she has a Bible and hymn-book and can read. We believe God will finish the work which He has begun. For, "so is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." "God giveth the increase."



# How We Become Acquainted With the Chinese

Address given by Mrs. Frank A. Keller at the Toronto Bible College

**S**INCE our return to America a number of people have said to me, "We know that you have churches and schools and hospitals in China, but we would like to ask you just how you first of all come in contact with the Chinese?" This question may be in the minds of some present this afternoon, so I am going to try and tell you a little of the way in which we first become acquainted with them. Our methods of reaching the people depend largely on what part of China we live in. In some places the people are most friendly and all we have to do is to open our front doors, while in other places the people are so superstitious that they are afraid to visit our homes. When I first went to China I was in a city in the North, in the Province of Shantung, the people did not come in very readily, so we had to seek ways of reaching them. In the city itself we did not receive a very hearty welcome, but outside the city in all directions, east, west, north and south there were towns and villages, and these country people were more accessible. We tried so far as possible to visit one town or village each day. Usually we would look out for a nice place to sit down just at the entrance to the village—a little mound, perhaps, or some such place. We would no sooner be seated than the little children would see us, and come running over, asking the usual question—a very polite one from a Chinese standpoint—"Where are you going?" to which we would reply, "We are just resting here." Then away they would run to their homes to call their mothers to come and see the foreigner who was sitting just outside the village. In a very little while numbers of mothers and other friends would be gathered around us. The usual questions, "What is your honorable name?" "What is your exalted age?" "Where do you live?" etc., would be exchanged, then we would feel a little acquainted and could go on to tell them the story of our Savior. Nearly always after talking with them for a time, we would have invitations to go to their homes. Sometimes we would get into three or four homes in the afternoon. They are

very hospitable and would provide some kind of refreshment for us. In that part of China it was usually poached eggs. While we were partaking of their good things, they would be sending word around to their neighbors and friends, and in a very short time we would have quite an audience to listen to our message. When leaving them we would invite them to come and see us in the city, and thus a beginning was made. We found medical work a great help in that part of China, as indeed it is in all parts, many people were willing to come for medical aid when they would not come for any other reason.

In Changsha, the capital of Hunan, in Central China, where our work has been since 1901, we had no difficulty at all in reaching the people. We simply had to open our front doors. They are not doors such as we have on our buildings here, but great, solid gates or doors. These were opened early in the morning each day, and people passing by would look in and be very curious to see what was going on. Our door-keeper, who had a room just at the entrance, would invite them to come in. We had two guest rooms, one for men, and one for women, fitted up in approved Chinese style. The door-keeper would direct the visitors there and they felt very much at home in these rooms. An evangelist was in the men's guest room to receive the men, and a bible-woman was in waiting in the women's guest room. When the women came she would call me. Our visitors would bow in their attrac-

tive way, and we would return their bow, then we would ask them to be seated. In a Chinese room the chair furthest from the entrance at the left is the seat of honor, and those below it are less honorable, of course we would always be particular to have them seated according to their age or rank. Tea would then be served, for in that part of China every guest or visitor must have tea; the usual polite questions about their "honorable name," "honorable parents, and brothers and sisters," "honorable country," etc., etc., would be asked. These all being satisfactorily asked and answered, we would go on to our more im-



Photo by] TWO YOUTHFUL PILGRIMS ON [Dr. F. A. Keller  
THEIR WAY TO THE SUMMIT OF THE SACRED MOUNTAIN.  
They are being carried by their uncle.



portant theme, the blessed message of salvation. Before leaving, they invariably wanted to see through our own private rooms, and were much interested in everything—the knives and forks were a great curiosity. “How could we use them instead of chopsticks?” The rugs on the floors seemed very strange, and I have often seen the women walk all around them, fearing to step on them. In their own homes they usually have bare floors. Our beds were very curious in their eyes, “Why did we have white bed spreads, and why such soft pillows?” “How uncomfortable they must be!” They would want to look through our bureau drawers, and in all the cupboards, and we felt it was well to let them do so, for we wanted to remove their suspicion, and help them to feel that we were really their friends. In our sitting room they thought the arrangement of our chairs very disorderly, theirs are always arranged symmetrically around the sides of the room—but the greatest curiosity was our organ. They thought it a box, and when we opened it and began to play they seemed much pleased. We usually played “Jesus loves me,” then taking the Chinese book we would turn to that hymn and ask them if they could read it. In China many of the women cannot read, but in Changsha a great many of them are able to; this makes it much easier to reach these Hunanese women with the Gospel. But while they could read the hymn through they did not understand the meaning, having never heard before of Jesus, so we explained it to them. When they were leaving we invited them to come again, telling them of the daily or Sunday services, and they in their turn invited us to visit them in their homes. Thus the acquaintance would be started.

Another way in which we come in touch with them is through tract distribution. One of the missionaries in Changsha gave a tract to a man on the street, had a little conversation with him, and through that tract the man came to our chapel to enquire more. He was an opium smoker, but he was brought to Christ, broke off his opium, and not only he, but his father, mother and brother all became followers of Jesus.

We also come in touch with the Chinese families in traveling. On the steamers they are very much pleased if we go and sit in their cabins and talk with them, and they will in their turn come and visit us in our cabin. I came into quite close contact with the wife of an official in Changsha through such a circumstance. She was traveling on one of the large steamers and a missionary had a talk with her. She was so pleased about it that when she came to Changsha she called on me and said she was very

much interested in foreigners through her conversation with that lady, so had called to make my acquaintance. Afterward I visited her in her home, she came to the classes for women and to the regular services, and was a good friend during our time in Changsha.

Another way in which our acquaintance begins is through visiting their homes. Very often as we go along the streets the little children will call out, “Where are you going?” And when we reply they will say, “Will you not come to our home?” As often as possible we accept these invitations. The mothers always seem pleased to have us and provide tea and cakes for us, call in their neighbors, and we have splendid opportunities of telling the good news of salvation. When leaving we invite them to come and see us, which they often do, and so the beginning is made.

Oh! friends, there are *many* open doors and *great* opportunities; pray that God will bless the message as it is given.

When the heart submits, then Jesus reigns; and when Jesus reigns, there is rest.—*J. Hudson Taylor.*



[Photo by]

ROAD LEADING TO  
SUMMIT OF SACRED MOUNTAIN IN HUNAN.

[Dr. F. A. Keller]



## Our Shanghai Letter

BY MR. JAMES STARK

**S**INCE I last wrote to you, the situation throughout China generally has continued to improve.

Whilst here and there disturbances of a more or less serious character have taken place as the result of lawlessness on the part of soldiers, who from one cause or another have become dissatisfied and have forcibly resisted authority, or on the part of evil-minded men who are ever seeking opportunities for plunder; yet judging from the correspondence received from workers in the various provinces, an increasing measure of order has been preserved. The news of the abdication of the Imperial Court, with the subsequent acceptance by Yuanshihkai of the provisional presidency of the United Chinese Republic, has relieved the prevailing anxiety, and this peace-loving people have welcomed the prospect of a revival of trade and the return of conditions which enable them with a sense of security to pursue their callings, without troubling their minds much about the form of government to be adopted.

Consular restrictions have recently been in some measure relaxed, and a number have returned to their stations in Shansi, Honan and Szechwan.

At a time like the present, when the Republican Authorities are confronted by the grave difficulties inseparably connected with the establishment of a new form of government to replace the old, it is not easy to determine the significance of events, or to write with any degree of certainty as to their probable effect upon the progress of the Gospel. But, if I mistake not, indications are not wanting that we are entering upon an era of blessing in connection with missionary work such as has not hitherto been witnessed.

There is in many places a growing distrust of idolatry and a marked change in the attitude of the people in regard to Christianity. In the district of Chaocheng, Shansi, I am informed by Mr. Lutley that something like 500 families have put away their idols, and that many of them have expressed a desire to enter the church. An evangelistic campaign is being arranged in the city and villages, in the hope that these people may be led to an intelligent faith in Christ.

At Kian, Kiangsi, Mr. Brownlee is meeting with encouragement. He says that two of his Chinese brethren recently sold 100 new testaments on the streets in two weeks. The Street Chapel services are being well attended, and there is evidence of greater readiness on the part of the heathen to listen to the message of the Gospel.

From Yunnanfu, hitherto one of the most callous of Chinese cities, where the Gospel has been faithfully preached in every street with little apparent result, the welcome news now comes that the idols of the Temple of the "Eastern Hell" and those of the City Temple, with the exception of about half a dozen, have all been destroyed, whilst the streets have been cleared of all shrines to the tutelary gods. Many of the idols, which have been cast down like Dagon, headless and armless, in fact smashed to pieces by the order of the new Government, have been used to make

mud bricks. Mr. Graham writes that there are good audiences at the services, and that on the part of many of the people there is a decided change of opinion in regard to Christianity.

On Sunday, March 3, representatives of all the surrounding Miao districts assembled at Sapusan, numbering in all about 600 people. A Communion service was held, when nearly 400 Christians partook of the Lord's supper. Nine women of the Kop'o tribe were there for a few days, and Mr. Gladstone Porteous writes that the Spirit of God is evidently stirring these people, and says that there must be some hundreds of them who are now interested in the Gospel.

From the present trend of events, there would seem to be a likelihood that, amid the changes which are taking place in the public sentiment of China, the Christian religion may become popular, with many attendant dangers. Should there be a mass movement toward Christianity, as in some districts appears not an improbable contingency, it will, doubtless, differ alike in character and extent from anything of the kind hitherto known; but it will be fraught with the same perils, and will call for the exercise of perhaps even greater wisdom, if the spiritual interests of the Kingdom of Christ are to be safeguarded. What we have to fear is lest men with an intellectual grasp of the Truth but no experience of its power may enter the Church, and I would bespeak for our fellow workers throughout the country your earnest prayers that guidance may be given them in dealing with the new conditions which have arisen.

With profound regret I report the death of Miss Grace Irvin at Yangkow, Kiangsi, on the 19th instant. In response to a request received, Dr. Judd went to her aid, and under his treatment she seemed steadily to improve, until the 16th, when she became worse and three days later she passed away. Miss Irvin, who as a member of the first party of C.I.M. workers from North America, arrived in China on Oct. 30, 1888, and has been a most diligent missionary during these twenty-three years of service. She never spared herself, and could rarely be persuaded to leave her station for a holiday. She will be sorely missed at Yangkow; for she had endeared herself to many of the people, and the Church there owes much to her ministry, as also to her energy and enterprise. In her removal, we mourn the loss of an earnest and faithful worker.

In the North of this province famine relief work is being superintended by Messrs. W. T. Herbert, J. C. Platt, J. H. Edgar, T. Sorensen, R. W. Middleton, A. J. Clements, C. Watsaas and A. T. Lavington, besides the ladies stationed at Antung and Tsingkiangpu. Mr. Olsen and Mr. A. R. Barham, who returned from Chefoo a few days ago, hope soon to join them. Over 3,000 people are employed, which means that the distress of the large number of families they represent is being relieved.

Since the date of my last letter sixty-eight baptisms have been recorded.



## Editorial Notes

OUR readers will notice that practically all the matter in this issue—relative to the work in China—has been contributed by our lady missionaries, and constitutes a definite call for intercession on behalf of our Chinese sisters. There is mention of one who has been called from the ranks. Who will take her place?

The famine conditions in China are still pathetically sad. The floods of last autumn and the revolution which followed, have rendered thousands homeless and without food. Many are dying daily as a result of the existing conditions, and it does not appear as if any natural change could be expected for some time to come. Committees have been formed to do what they can to obtain and distribute relief; but it is estimated that two millions of people are facing starvation and pestilence and, in spite of all that may be done, many persons must suffer. Surely China, at the present time, calls for our deepest sympathy and compassion. Let us not forget its people in this their time of great need.

The International Missionary Union will meet in its Twenty-ninth Annual Conference from May 29 to June 4, 1912, at Clifton Springs, N.Y. This Union, as undoubtedly most of the readers of "China's Millions" know, is a gathering in fellowship and conference of foreign missionaries of various nations and denominations, and with them are welcomed all who are eager to hear God's watchmen tell, "What of the night?" The general topic, as announced in the prospectus is, "God's Messengers in Relation to the World's Unrest." While all the larger fields have place in the programme, the theme of the first evening is China, certainly deserving early and earnest consideration as a sphere of unrest. All foreign missionaries (active, retired or appointed) of evangelical denominations are eligible to membership in the Union. Through the hospitality of the Board of Trustees of the Sanitarium Company, these are entertained free of charge for the time of the session. Others who desire to attend have access to the meetings and may be given accommodation at their own charges in the Sanitarium or the village. Those who propose to go, either as members or visitors, should notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N.Y.

Prayer is more efficacious than parliaments, and Christian intercession is needed for China's release from the domination of the deadly opium drug. Reports from the Hague Conference on opium show that little relief is to be expected from that source for the present. The British government was not willing that the real opium question—that is, the Indian opium trade with China,—should be even considered. The great Indian trade is thus preserved for the time being, although other nations may prohibit the drug. Meanwhile the Anti-opium Movement has received a set-back in China itself through the weakness of authority due to the Revolution. Despite the "reduction plan," more foreign opium was sold in China in

1911 than in any year since the ten year agreement. In Yunnan and other places, farmers have begun to plant again, claiming that as the Government receives revenue from foreign opium, they want a share in the profit. The new government of China undoubtedly will take a strong stand against opium. Officials declare that what is now planted must be dug up, and warning proclamations have been issued. Nevertheless, there is hard fighting to be done, for new China has not only to compel the Chinese people to give up the cultivation of opium, but must combat the vested interests of Christian (?) nations. If the international court of the Hague, of which civilization is so proud, is not mighty enough to cope with this problem, can we look elsewhere than to God Almighty for China's relief.

The sad tidings have reached us of the sudden home call of our brother and friend, Mr. J. D. Nasmith. Mr. Nasmith, with his wife, had been sojourning for a time in California, and had recently proceeded to Oregon, with the intention of returning to his home in Toronto. But there, at the city of Salem, our brother was suddenly taken sick, and there he passed away. This is a great loss to a large circle of friends in Canada and elsewhere, and a special loss to the Mission. Mr. Nasmith became a member of the Toronto Council at its first appointment by Mr. Taylor, and served upon it until a few years since. Then and since, he ever proved himself to be a devoted friend, and it would be impossible to estimate how much the Mission in North America owes to his sympathy and prayers. We feel indeed bereft, and we mourn as only those can who have enjoyed such a friendship as has been ours. We offer to Mrs. Nasmith and her children our deepest sympathy. May He who is the "Father of mercies and God of all comfort" minister to them in this hour of their loss and sorrow.

"Seek Him that turneth the shadows of deep darkness into morning." (Amos, 5: 8). These last days have been days of darkness to many souls. The calamities which have occurred on land and sea have brought the shadows of sorrow over many lives, and have solemnized spirits even unto fear. Death is commonly recognized as an enemy, and such it is even in the estimation of God. Men naturally and rightfully shrink from it, and especially from the process of it, and when it comes in such forms as it has appeared in of late, it is no wonder that hearts are appalled. As for the unconverted man, there is no refuge or relief at such a time. But the Christian, however much he may be moved, is not in such a plight. For him there is upholding and comforting. Besides, however dark the night of sorrow, there is before him a nearing dawn. To him the night is the promise of the day. Thus the man of God stands still and waits. Seeking the Father of Light, he meets, at last, the breaking of the light, when every shadow flees away. In these days of calamity then, we are to look up and on. The Face above is the promise of the Light which is beyond.



# CHINA'S MILLIONS

TORONTO, JUNE, 1912

## Two Testimonies

### A Testimony by the late J. Hudson Taylor

**V**ERY early in my Christian life the subject of the second coming was brought before me. I went carefully through all the passages in God's Word, and the result was that it gave me to see that the hope of the coming of the Lord Jesus is a paramount motive given us in the New Testament for earnest, holy service here. Someone spoke of it as cutting the nerve of missionary effort; but I wish to bear personal testimony that it has been the greatest personal spur to me in missionary service. We are to evangelize the world in this dispensation in order

that a people may be gathered out for the Lord. The belief that the Lord would have the Gospel preached as a witness in all the world, and then shall the end come, has been a very stimulus to me in seeking to carry the Gospel into districts in which it has not been proclaimed, for the Lord will not come for an incomplete bride. There is first the coming of the Lord with His saints; and we hasten the coming of the Lord for His saints by doing all we can to carry the Gospel everywhere.

### A Testimony by the late Rev. James H. Brookes, D.D.

Friends have asked me to print the story of my conversion to premillennial truth. During the first years of my ministry, the subject had never occupied my attention. There was a vague and indefinite idea in my mind that after a long interval, probably many thousands of years, there would be a general resurrection and a general judgment; but even then there was no thought of our Lord's personal return to the earth. It was supposed that at some place, perhaps in the air, all would together or one by one, hear the sentence that must fix their eternal destiny. Apart from this, no sermon had ever been preached in my hearing about the coming of the Lord. No allusion was ever made to it in the course of my imperfect theological training. No book concerning it had ever been read. In my boyhood people had heard, even in the distant and obscure part of the South, where my mother lived, that Mr. Miller of New England had fixed upon the day of Christ's appearing, and it caused considerable excitement. But the day passed without any unusual occurrence, and those who looked for His coming were regarded as "cranks," if not actually crazy.

"The Theological and Literary Journal," edited by Mr. D. N. Lord of New York, was taken, but his articles on eschatology were skipped in reading. In fact the entire theme was utterly distasteful to me, and even offensive. My eyes were closed, and my heart sealed, to the plain testimonies of God's Word, and the plain references to the Second Coming were either passed over, or at least they made no impression whatever. At last a morning came when it was necessary to read the Book of Revelation in family worship. It has always been my habit to assemble the members of my household immediately after breakfast for reading the Scriptures and prayer, each one reading a verse in turn. On that particular morn-

ing, discovering that the Book of Revelation was before us, some other place in the Bible was found, and when the family went out of the study, the question was put to my conscience and heart, "Why did you omit the last book God has given us?" The reply made to myself was, "Because I do not understand it. The book is so full of strange beasts and mysterious symbols, it does me no good." But did God make a mistake in putting that Book into the Canon of Sacred Scripture? That it had a right there was as clear as the inspiration of John's Gospel or the Epistle to the Romans, and after all, might it not be my fault that it was so meaningless?

Convicted and condemned at the bar of my own conscience I opened the book and read it straight through at a single sitting. My mind was engaged and interested in an unusual degree, and my attention was arrested by a statement in the very beginning: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Revelation 1: 3). It struck me that the Holy Ghost had said nothing about *understanding* it; but, "Blessed is he that *readeth*."

Enough was known about the prophecies in general to remember that the Book of Daniel and the Book of Revelation bear a close resemblance to each other; and so the former book was read with intense interest, and then the latter book again, at one time, and in an hour or two. It was seen that in Daniel the Spirit of God explains some of the symbols, as the great image of Nebuchadnezzar and the four wild beasts, representing the four mighty world powers. This gave a little light upon my pathway through the Book of Revelation.

Then it occurred to me to commence with the Old Testament Prophets and the whole of the New Testament, with a lead pencil in my hand, marking every

passage and verse that bears upon the future of the church and the world. That there were many other prophecies, before reaching the Book of Isaiah, was unknown to me in my ignorance, but the four Greater Prophets, and the twelve Minor Prophets, together with the entire New Testament, were carefully and prayerfully perused. Probably a month passed in the investigation, and not a single human book, nor comment, nor exposition of any sort was touched.

Having gathered up the marked passages and brought them together, three conclusions were definitely reached. First, Jesus Christ is coming back to this world as truly, bodily, visibly, personally as that He was born in Bethlehem of Judea. Second, things shall not always remain as they are now; but "nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2: 4). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah 11: 6). "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isaiah 33:24). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the

sea" (Habakuk 2: 14). Third, this glorious change shall not precede, but succeed, that personal coming.

This was many years ago, and the conclusions then reached have been deepened by every day's study of the Word of God, and by the actual condition then and now of the church and the world. It has made me a lonely man, but it has been an unspeakable blessing to my soul, especially in times of sore affliction and discouragement. It has uprooted selfish ambition and a desire for human applause, and caused me to aim at least in bearing true testimony for our now rejected Lord, with a longing to be well pleasing to Him at His coming. Especially does "that blessed hope" throw a gleam of glory upon the graves of my beloved dead. It frets me no longer because many of my dear brethren cannot see this precious truth, which shines like the sun at noonday from the Word of God, and which is a veritable key to unlock the meaning of the Scriptures. John the Baptist was a faithful witness when he said, "A man can receive nothing, except it be given him from heaven" (John 3: 27). God forbid that a poor sinner should judge them, for to their own Master they stand or fall.

## Resolution on the Death of Mr. John D. Nasmith

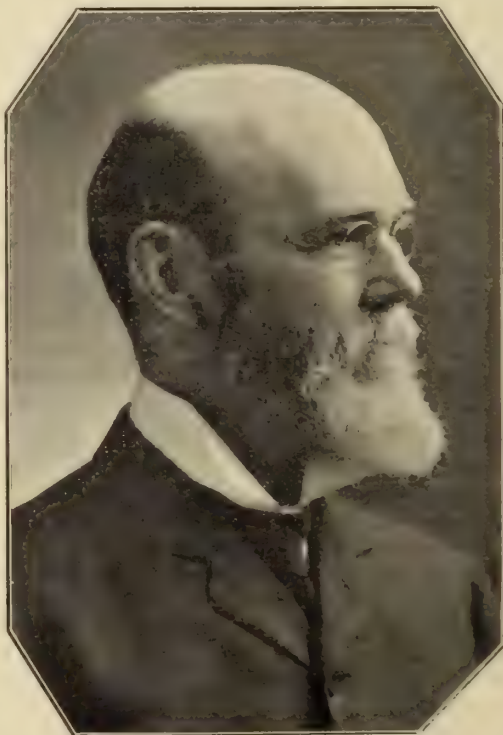
**T**HE North American Council of the China Inland Mission, being met together at Toronto upon May 8th, 1912, and having heard of the death of Mr. John D. Nasmith, of Toronto, would spread upon its minutes the following:

The Mission, in the falling asleep of Mr. Nasmith, has sustained a great and irreparable loss. Mr. Nasmith, having joined the Council in 1889, and having remained a member of it until 1906, has taken a prominent part in the development of the work of the Mission, as this has taken place upon the American continent. From the first to the last of that time, and even subsequent to the time of his resignation from the Council, our brother proved himself to be a devoted friend, a wise counsellor, a generous contributor to the funds of the Mission, and one who gave himself to prayer in behalf of the work at home and abroad as few other persons have done. Having visited England in 1893, and having visited China, and also England, in 1901, he became known to a large circle of Mission members and friends, and it is recognized that he endeared himself to all whom he thus met. He is mourned, therefore, by many persons connected with the Mission who knew him personally; and he is also mourned by many more who had not seen his face, but who had

heard of him, and had come thus to highly esteem him.

The members of the Council, in view of the above, would record their profound thankfulness to God for the life and service of their beloved brother, Mr. Nasmith, their sorrow that they shall see his face no more, their rejoicing that he has been taken to his heavenly home so peacefully and triumphantly, and their deep and tender sympathy for Mrs. Nasmith and her children.

And it is—Resolved that these expressions of esteem and love be spread upon the Minutes of this meeting, and be sent to Mrs. Nasmith and to the members of her family.



THE LATE MR. JOHN D. NASMITH.

Extract from an appreciation by the Evangelical Christian:—"It is with deep sorrow that we record the passing away of Mr. J. D. Nasmith. For a generation he has been a quiet but ever helpful participator in every general movement of a spiritual nature in Toronto. He was an untiring personal worker for the Master. As a member of various missionary boards and councils, his quiet expressions of judgment were

highly valued, always evidencing mature thought and reflection.

"Mr. Nasmith was one of the first to take a practical interest in the 'Evangelical Publishers.'"



## Glimpses of China in Revolution—III

BY MR. MARSHALL BROOMHALL

**P**ROMINENTLY situated in the heart of the large and rambling city of Nanking stands a Drum Tower which, from a missionary point of view, is a building of special interest, for it became the first resting place of the first Protestant Missionary who entered the city. Nanking, with its walls more than twenty miles in circumference, had for a time been the capital of the Ming Dynasty and of the Government established some sixty years ago by the Taiping rebels. When, forty-five years ago, George Duncan entered it as the C.I.M. representative, he found the city largely in ruins through its reduction by the Imperial soldiery. Every inn and home was closed against him, and the only place of shelter for the night was the temple on the top of the tower, where, by the kindness of the Buddhist priest, he was allowed to reside until he was able to rent more suitable premises.

As we stood on the top of that tower on February 15th last—the day when the abdication of the Manchu Dynasty and the cessation of hostilities between the Imperial and Republican troops was publicly celebrated—and looked across the city, the contrast between the situation in 1912 and that in 1867, when George Duncan stood on the same spot, came vividly before one. Would that he who had borne the burden and heat of the day, who by faith had looked and labored for the coming of God's Kingdom, could have seen what we saw.

Right down below he would have seen a missionary hospital, the centre of a union medical school. Adjoining the hospital and stretching away to the right, he would have seen the schools and Christian university worked by three American Missionary Societies. Further away still he would have discerned the buildings of the Bible School worked by four American Missionary Societies in conjunction with Dr. W. W. White of New York. In the same direction he would have looked upon some fine schools for girls conducted by the American Methodist and Friends Missions, and much more besides.

Far away in the distance he would have dimly seen the ruins of the Tartar City destroyed by the Republican troops only a few weeks before, and there amid the ruins one building flying the Red Cross flag, where preach-

ing, teaching and healing were being undertaken by workers connected with all the Societies in the city. The humiliation of the Manchus had given the missionaries an opportunity for work among this proud class which they have never before enjoyed, and this opportunity is being used to the limits of the strength of the local workers.

And had he looked upon the Vice-regal Yamen, he would have seen signs of remarkable changes. This building, the seat of the Manchu representative, with its great door-gods painted upon its doors, had become the centre of the provisional Republican Government. The provisional President, with a double object in view, had had all the building and doors painted white, thus blotting out the door-gods which had been there from time immemorial and making the building at the same time the White House of China in imitation of Washington.

How great are the opportunities presented to-day in this and other centres for the propagation of the Gospel it is scarcely possible to exaggerate. The old is being swept away somewhat ruthlessly, and the dangers from the lack of a positive teaching are great. Since the above lines were penned, the writer has been introduced to a bright young Chinese doctor who has studied both in Edinburgh and Germany. In conversation he said he had read Mr. Hudson Taylor's "A Retrospect," and then, referring to the temptations which beset the path of one who has just entered into office under the new Government,



THE DRUM TOWER, NANKING.





DR. GAYNOR ENGAGED IN RED CROSS WORK AMONG MANCHU AND CHINESE REFUGEES IN TARTAR CITY, NANKING.

he said: "And that book is just the kind of book to help a young man like me." While he makes no claim to being a Christian, he has seen that which is to be desired in Christ and His followers, and this is only one case among many with which the writer has come into contact during these days of "a new thing" in China.

From Nanking the writer proceeded *via* Yangchow to the famine districts of Tsingkiangpu and Antung Ku. Repeated floods, really preventable did the Government seriously undertake the conservancy of the rivers, have resulted in more or less chronic famine for the last few years. The scanty harvests reaped last year have barely tided the people over until this winter. It is yet four months to the harvest, and in the Antung Ku district it is said that only about ten per cent of the people have sufficient foodstuff left to help through until the next harvest in June brings partial relief. Thousands are quietly starving in their homes, while thousands of others, having sold all the timbers of their homes, are reduced to living in straw huts or huddling in some hole or corner for the night. The pen and camera utterly fail to portray the misery and suffering of tens of thousands throughout these famine areas, details of which have been already sent to the home papers. Famine relief work has commenced, and prayer is much needed for those engaged in this most trying and even dangerous undertaking.

Yet in the midst of these painful surroundings a great work of grace is going forward. Without any differentiation being made in the famine relief work of the past years, between the Christians and

non-Christians, many hundreds of persons have shown a real interest in the Gospel. On the Sunday spent by the writer in Antung Ku, the chapel was not only crowded, but the courtyard filled with those who could not enter the chapel. Another overflow meeting was held in a courtyard across the road, and yet hundreds were shut out in the streets who could not find standing room within. This was not an abnormal Sunday gathering either, but represents what has more or less been going on for two or three years. The chapel at present in use can accommodate about three hundred and fifty to four hundred persons, but room is needed for at least one thousand, or possibly one thousand five hundred. The Christians out of their great poverty have contributed \$800 towards a new building, and now the authorities of the city, in acknowledgment of the famine relief work carried on in past years, have presented one of the city temples to the local church for the purposes of a chapel.

The task which confronts the lady workers at this station is simply tremendous. The accompanying photographs will enable the reader to see something of what the writer saw during the few days he was there. The verse of Scripture



BLIND GIRL SAVED FROM FAMINE LAST YEAR AT ANTUNGKU.



which best describes the scene is: "And many were gathered together, so that there was no longer room for them, no not even about the door; and He spake the word to them."

This work is being nobly carried on amid the most trying and naturally depressing circumstances. The city has for years been half full of water, being lower than the old bed of the Yellow River, which is just outside the city walls. The people are in a state of great poverty, and large numbers are literally dying of starvation. During an absence of one of the workers from the station, by Consular orders, during the looting and fighting in neighboring cities, between thirty and forty persons personally known to her died, the greater part directly through want of food.

Space will not allow any details of the work elsewhere, of how the lady workers at Tsingkiangpu were helped and preserved and of how they were able to help many terrified Chinese women when the city was looted by the soldiers last November. In many wonderful ways the Mission stations and the workers have been kept free from harm, though fires



CROWDS IN COURTYARD OF ANTUNGKU MISSION HOUSE UNABLE TO FIND ROOM IN CHAPEL—THE BUILDING ON THE RIGHT WITH WINDOWS OPEN.

and robbers have been on every hand. All, however, have not been spared suffering and loss. News has only come to-day of the looting of the Mission premises at Ningsiafu, Kansu, and of the great trials of Mr. and Mrs. Fiddler, the workers there. For their lives preserved we thank God, for the workers still at their posts we need to pray, and for the overwhelming opportunities we need to seek a fuller consecration and the out-pouring of God's Holy Spirit.

The photographs which accompany the above article, also the picture on the cover of this issue of China's Millions, were taken by Mr. Broomhall.



RUINS IN TARTAR CITY, NANKING.  
Note the coffin in opening on the left of picture.

"It is well to be fully assured of the verbal and plenary inspiration of God's Holy Word, and very striking to notice how important arguments in Scripture sometimes turn on the word used. As an illustration of this we may refer to our Savior's argument for the Resurrection. This He demonstrates in a very simple manner from a word that indicates the relationship of a living God with a living people; 'He is not the God of the dead, but of the living.'"



## The Need Of and Scope For Medical Workers—The Need Constitutes A Call

AN ADDRESS GIVEN BY W. T. CLARK, M.D., AT THE TORONTO BIBLE COLLEGE

THE province of Yunnan, in so far as the beauty of its scenery is concerned, is unsurpassed in China. The western part of the province is very mountainous, the traveler, as he crosses these high mountains, being able to see range after range until they fade away in the distant haze. These mountains are covered with rhododendrons, azaleas and other flowering shrubs, and in the spring of the year the hills present a magnificent sight. The atmosphere is very clear, and one could often see from Tali the snow mountain at Likiang glistening in the sunshine over 100 miles to the north of us. The province has 80 walled cities, each representing a county, and only 7 of these are occupied by missionaries. The United Methodist Church Mission occupies two of these cities, and the China Inland Mission the other five. The work among the Chinese has been very difficult, but the ready response to the message on the part of the tribes people during recent years makes one of the most encouraging chapters in the history of Christian Missions.

The city of Tali, which is 6,700 feet above sea level, is almost midway between Yunnanfu and the border of Burma, and is situated in the centre of a plain, with a lake to the east, and to the west a range of mountains rising 7,000 feet above the city. The work was begun in this city as far back as 1881, and yet to-day Tali is still alone in the darkness—the only station in that part of the province—the nearest stations both to the east and the west being almost two weeks' journey away. The Apostle Paul states in Romans 15: 20, that he was ambitious to preach the gospel where Christ had not been named, and I do hope there are some here to-night fired with the same ambition. It would be an easy matter for the Lord to send angels to evangelize the heathen, and they would rejoice to carry out His commands, but He has reserved for His children the glorious task of making known His salvation unto the uttermost parts of the earth.

The medical work at Tali was a means of bringing the people into touch with the missionaries, and many came for medicine who otherwise would not have come near the place. It may be there are some here who have a very hazy idea of what a medical missionary is, and for their benefit I may explain that he is one who combines with the preaching of the gospel the art of healing. We read of the Lord Jesus in Matthew 4: 23-25, that He went about all Galilee teaching, preaching and healing, and that His fame went throughout all Syria. It was the miracles of healing which He performed that attracted the multitudes to Him, and the work of medical missions is an effort to carry out the spirit of Christ by relieving the physical ills of the people while preaching the Gospel to them. Medical missions have their largest sphere of usefulness as a pioneer agency, but even after the work is thoroughly established in a place, the work of the medical missionary is still necessary. In the

early days of the work at Tali the missionaries had a very difficult time on account of the indifference of the people. The message they brought was looked upon as a foreign religion adapted to the needs of the foreigner, just the same as the three religions—Confucianism, Buddhism and Taoism—were adapted to their needs. In many cases they looked upon Christianity as a political agency, and consequently were suspicious of all that the missionaries did. Under such circumstances the medical missionary could have done a great deal towards the removing of suspicion and the breaking down of prejudice. Let a man or woman, who has suffered for days from an acute abscess, a felon, a carbuncle, or some other painful affection, and who after having consulted several Chinese doctors is no better, go as a last resort to the foreign doctor and get relief, I am sure he or she will always remember him with kindly feelings, and will advise others to visit him too. I know of a great many who came to the dispensary simply because advised to do so by former patients. I remember a few months after reaching Tali I was out one Sunday morning distributing tracts in one of the Ming Chia Villages, when a woman accosted me and asked if I had any medicine that would remove a tumor in her neck. I told her that medicine applied externally would not disperse it, but that I could take it out for her if she would come into the city. She preferred, however, to let a Chinese doctor try what he could do first, and allowed him to needle it, "to let it out," as he said. He only increased her trouble and it began to suppurate, and she came into the city a month or so later and was quite willing to let me do what I had suggested. She made a good recovery, and each time she came to the dispensary to have the dressings changed she brought one or more patients from her village. Altogether she brought in more than a dozen others for treatment, whom I am sure would not have come had she not inspired confidence in the missionary. People came from all over the district for treatment, and thousands came under the sound of the Gospel who perhaps would not have been reached in any other way.

Yunnan, with a population estimated at 12,000,000, has only three medical missionaries, two in connection with the United Methodist Church Mission at Chaotungfu, and one at Talifu. These two centres are nearly a month's journey apart! Is this as it should be? I was in an American city a short time ago, and while walking a distance of two blocks on one of the main residential streets I counted no less than 100 doctor's signs! In China we have, according to the latest report, 426 doctors, including lady doctors, and when it is remembered that a great many of these are located in the large centres it can be seen how meagre the supply is for the rest of China. In America the proportion is one medical man to every 577 of the population, while in heathen lands it is one to every 2,000,000! Imagine three or four doctors for the





Photo by] A BIRD'S EYE VIEW OF TALI FROM THE FOOT OF THE MOUNTAINS, LOOKING EAST. [H. T. Clark, M.D.

Three or four villages are to be seen in the foreground, but the rest of the space is really an immense graveyard. What appears to be boulders are graves, and some that were near the camera, show up very clearly in the photo. To the extreme right is to be seen the temple of the God of Wealth, and it is on the open space before this temple that the Third Moon Fair is held every year.

whole of Canada! The need is simply appalling. Is there a young man or woman here who wants to invest his or her life to the very best advantage as preacher, evangelist, doctor or nurse? Let me tell you that in the needy province of Yunnan, or almost any part of inland China, you will find ample scope for the exercise of all your talents, and you will often find your resources taxed to the utmost. It is not an uncommon thing to hear people express the opinion that a young man, who perchance has spent a great deal of time in preparation for his life's work, is throwing his life away by going out to China; but it only shows that they are very ignorant of the conditions that he will meet with on the field when they do so. The Chinese deserve and are worthy of the very best we can give them, and no worker need fear that his gifts will be wasted if he offers for work in China.

I would that I could picture the need to you as it actually exists. In the early part of this year the newspapers were full of the tragedy that occurred at Niagara Falls, when a part of the ice bridge separated from the main mass, and three precious souls were carried down to certain death. It was stated that people on the banks wept and wrung their hands

in agony at the sight of those on the ice drifting down to the whirlpool. And well they might, for they realized the danger of those on the ice, and knew that there was no help for them. What about the multitudes in China, drifting down the stream of time, thousands of whom are passing out into the dark every day without hope? Does the thought of these multitudes move us to tears? The people at the Falls were helpless to render aid to those who were drifting down to physical death, but we need not wring our hands in despair at the sight of the multitudes in China drifting down to spiritual death, as we have it in our power to help them, if we only will. May the Lord help us to be faithful, and to do our part to send the light to those who sit in darkness and the shadow of death.

If our Savior says, "Go ye therefore and disciple all nations," He precedes it by, "Lo, I am with you always." Or if, as here, He calls His bride to come, it is still "With Me," and it is in connection with this loving invitation that for the first time He changes the word "My love" for the still more endearing one "My bride."—J. Hudson Taylor.



# Medical Work in Jaochow, Kiangsi

(Extracts from the Report for 1911)

BY F. H. JUDD, M.D.

**T**HE new Hospital Compound is finished at last. If you remember, the last report said that we hoped to move in during February or March. We actually moved in during September!

Imagine yourself standing about fifty yards inside the North Gate of the city. To your right, eastward, is a flat waste, a couple of acres in area, beyond which is the dilapidated city wall, and beyond that the "East Lake." In front of you are the ruins of a gateway, devoid of gates, flanked by two tumble-down guard-houses occupied now by beggars, and a couple of large, carved stone arches placed one on each side of the road in memory of "virtuous widows" of bygone years.

To your left is a lane about sixty yards long, leading between a new, well-built, brick wall and a mud wall whose top is thatched with straw, up to a rather elaborate Chinese gateway, over whose portals the characters, "Jesus Hall, Extensive Love Hospital," are carved in stone. As most of the buildings are very plain from a Chinese point of view, the money contributed by the Chinese Christians was used for this gateway that they might have something which would look handsome. As a matter of fact, we had to curb their ornamental plans, or the cost of the gateway would have been much greater than it was.

The ground is one of the highest parts of this flat city, open and breezy—rather too much so in the winter—and free from neighbors on more than half its circumference.

Step inside and you find yourself in a courtyard about forty feet square. Its top is formed by a chapel which is used as a waiting-hall for dispensary patients. Passages to the right and left lead respectively to the doctor's and students' quarters, and the men's hospital. At the southern end of the chapel are the consulting room, dressing and dispensing rooms, while at the northern end is the women's waiting room.

Inside the chapel—which is made less plain by arched windows and boarded roof—are several wooden tablets and scrolls, presented by the members of neighboring churches.

Passing through the passage leading south you find yourself in the grounds of the men's hospital. To your left are low rooms which form the kitchen and servants' quarters, also a ward for specially septic cases. At present it might almost be called the beggars' ward, as most of the inmates are poor fellows with ragged clothes and diseased legs. On your right is the two-storied hospital, facing south with a wide veranda, on which the patients bask in the sunshine these wintry days.

The hospital and chapel form the south and east boundaries of a garden, or what is to be a garden, the north side of which is formed by the doctor's house.

Stretching westwards is a plot of land which will be the site of the new secondary school for boys.

Passing through the passage leading north from the chapel, you find yourself separated from the students' house by a plot of ground divided into little gardens for the students to cultivate. To your left is

the doctor's house, and to your right, standing in its own enclosure, is the women's hospital. This last is only a small building, accommodating six women, besides the man and wife in charge, but will be used for the servants and nurses of a larger women's hospital, when there is need for its erection.

The increased accommodation during the last three months has, however, allowed patients to remain in the hospital longer than was previously possible.

This year has been devoid of "interesting cases," but the following may be recorded, and is an interesting one from an evangelistic point of view. A man, accompanied by his wife, and a Christian from Loping, came in very ill. His heart and lungs were affected, besides several other organs, and he seemed as if he could not last very long. The Christian, a Mr. Ch'en, came across him a short time before this, and told him the Gospel, and the man said he believed. Then Mr. Ch'en proposed his coming down to this city to see the doctor, but the man was too ill to move, or be moved, and as his wife afterwards related, he was so ill, that he called all his relatives, and divided out his clothes and goods among them. But Mr. Ch'en, nothing daunted, prayed that God would make him well enough to go to Jaochow, and in a couple of days he was well enough to be moved, and his wife and Mr. Ch'en brought him. Under treatment he improved a good deal, though he had too much disease to hope for a lengthy respite, but it is his spiritual condition which is most hopeful. He had been a vegetarian all his life, and seems to have been a good-living man all along; he neither drinks wine, nor smokes, nor gambles, and does a great many "good deeds," helping the poor and oppressed, etc.

While here, he voluntarily broke his vegetarian vow, and we have every reason to believe that he is trusting in Jesus. His wife is quite an intelligent woman too, and learned a number of hymns while here. One does not feel so sure about her spiritual condition; she gave one the impression that she was acquiescing, hoping thereby to insure her husband's recovery, but of course we cannot tell in so short a time, and the truth she learned while here, we hope will remain in her heart, and lead her to accept Christ later on, if she has not done so already. These folk are comfortably off and were a great contrast to a small beggar boy whom we had for a time. They not only paid for their board and medicine, but were so very grateful for all that was done for them, that when leaving they gave a generous present.

The following sketch of the daily routine may be of some interest. Breakfast at 7.30 is followed by a few minutes prayer together, then while Mrs. Judd takes the household prayers, which usually is in the form of a Bible-study on questions previously posted up, the doctor or one of the students preaches to the in and out-patients assembled in the waiting hall. Seeing the out-patients now fills up the time till dinner, which is at 12.30 or 1 p.m., or as much later as the consideration of belated patients and the hungry household will allow.



From 2 p.m. to 3 or 3.30 the students get their daily lesson, and since there is but one teacher, he has to be "Jack of all branches," and I fear "a master of none." His wife, however, relieves him of Materia Medica and dispensing, though her acquaintance with these subjects is only amateur.

Then comes the in-patients' turn, and after they have been attended to physically, a class of nearly an

the exception of fish occasionally, is the only meat they get—and divided the money between this hospital and church funds, and the British and Foreign Bible Society. Self-denial such as this, makes one loath to have even what in the homelands would be considered quite plain fare. Old Mrs. Ch'en and some of the other servants have also not been behind last year with their gifts.

A lassie in Scotland has devoted the fruit of her apple tree to the work here, and as a result sent us something like \$10.00 this year.

We wish to express our gratitude to a doctor of our Mission, who, on being obliged to retire from the work in China, has sent us a large assortment of valuable instruments and apparatus.

We would again express our heartfelt thanks for all gifts, both large and small, and for the answers to the prayers in which you have joined, that the greater needs may be supplied, at the same time bespeaking a continuance of your interest and prayers for the future. We are still in

need of a cook for the men's hospital; we have had a man for the past three months, but have just had to dismiss him. It is a post that presents many loopholes for "making," and a man needs to be strong to resist the temptation.

The out-patients are still seen freely during



hour's duration is held, during which they are taught to read and repeat texts of Scripture and hymns. This is taken in turns by the doctor and students, as is also evening prayers in the ward after the evening meal.

Odd times, and evenings are filled up by—well those who are in it know well enough "the hundred and one" things which need attention. Preparation for meetings, and students, and operations,—most of which are reserved for Thursday a.m.; seeing to the servants, and garden and drains; interviewing visitors and patients' friends; writing and reading up "cases" and keeping accounts; and last but not least correspondence with fellow-missionaries or Chinese friends needing medical advice, and with kind donors in the homelands.

Apart from the large gift of \$10,000 for the buildings, donations from foreigners have been rather more this year than last—\$820 against \$781,—and those from the Chinese are almost double. This is chiefly due to a handsome gift of \$100 from the members of the church at Kweiki, and goes to the support of a bed.

The gift from that church so touched the boys of the boarding-school there, that they volunteered to go without their favorite dish—pork—for a while, in order to send a donation of their own. This has been used to make a pair of lacquered scrolls for the women's guest hall.

The chapel keeper and his wife in this city, have this year similarly gone without pork—which, with



HOSPITAL BUILDINGS AT JAOCHOW.

(Top) Hospital from the south. (Middle) Back of Compound from City Wall. (Bottom) Doctor's House.

dispensary hours, but to those who can pay—which means most of them—a small charge for medicine is made, somewhat proportionate to the cost of what is dispensed. This usually varies from one to eight cents in English money, but here would mean much more, for an average working-man's daily wage is only equivalent to about ten or twelve cents in exchange.

The sale of quinine tabloids at the gate, at any time except Sunday, has increased considerably,



partly because of the reputation of this specific drug, and also probably because of the greater prevalence of this disease this year. So many get cured by buying tabloids in this way, that we rarely see a case of acute ague among the out-patients, but almost daily come across its results in the cases of anæmia, enlarged spleen, etc., which abound.

There is plenty of room to start a "Samaritan Society" in connection with the work, as is the case in some hospitals at home. Beggars come in, especially in the autumn, and need clothing, etc., for at present we do not supply hospital garments, and poor shivering patients have more than once moved the doctor to give or lend some garment which he could easily have worn some time longer. Needless to say those "lent" do not return to his wardrobe, they continue to be lent to other needy folk, if the first borrower should happen to return them on leaving.

The two students taken on last year, 1910, have done well, and this winter two more are joining them. They take their turn in the ward, and out-patients services, and also in conducting the Sunday services at an out-station twelve miles north of us, named Si-shih-li-kiai (40 li street).

We are thankful for the harmonious way in which the lads live and work, and for the past eighteen months we have seen no signs of jealousy or ill-feeling. We pray this may continue.

Though no medical work has been done in the city of Chingtehchen this year, we have had a number of patients from there. The evangelistic work has been carried on steadily, and a dozen men and women were baptized in the spring from the city and a village ten miles to the south, where we have now an out-station.

We have been encouraged not a little by an increased number of the out-patients attending the Sunday services, which are still held in the old chapel.

Among them is a man whose dislocated shoulder was reduced thirteen days after the accident. I had an advantage over the nearly twenty Chinese surgeons who had tried in vain, for they had no anæsthetic.

Several are half-blind, though better than when they first visited our dispensary, and make quite a picture sitting on the front seats learning the "Golden Text." One of them was among the half-dozen baptized in the spring, and "the first cataract patient" mentioned in last year's report was, with another old in-patient, baptized at the next station this autumn.

Another man who dates his conversion to his stay in our hospital some years ago, is now in charge of an out-station in Hokow.

We thank God for these signs of His working through us, and ask you to continue in prayer that, both by our preaching and manner of life, many more may be led to "turn to God from idols."

In concluding we would make an appeal. The medical work is not large at present, but it is kept down, because on the one hand there is insufficient help to tackle large operations or to share the responsibility of very serious cases; and on the other hand all "one man" concerns run the risk of the whole business collapsing when that one man is called away or incapacitated by illness or overwork. The field and opportunities for work are, however, very large, for there are no foreign doctors within a radius of two days' journey, and this is the nearest hospital for a population of about four million people.

If this meets the eye of any young medical man whose sphere of life-work is not settled, will you not ask the Lord whether He would have you come here, and will not all of you who read this report "Pray the Lord of the harvest that He send forth laborers into His harvest?"

## The Mohammedans

THE Mohammedans in China, often lost sight of amidst the overwhelming multitudes of that country's population, are in reality numerous and sadly neglected.

A gentleman connected with China Inland Mission and residing in Chefoo, who has made an effort to supply Christian literature for Chinese Moslems, gives some surprising data. He says in regard to his own province, Shantung, "a missionary (of course not of our Mission) in asking for literature for the Moslem, wrote:

"There are more than ten thousand families of Mohammedans in our district." Another worker wrote me last year, 'We have here some six thousand families of Moslems, with seven mosques.' Another, 'We have two large, and nine smaller mosques, and three thousand Moslem families.'

"From the south of this province came another careful estimate, 'In this whole prefecture there are some four thousand Moslem families.' While another reports, still speaking from the province of Shantung, 'There are Moslems all around us.' We have been talking of Kansu, Szechwan and Yunnan

Mohammedans: as a matter of fact we have in China Moslems in every province! Practically, throughout Chihli, Shantung, Honan, Kiangsu, Anhwei north of the Yangtse, and quite a number of small groups in Hupeh, as well as the west China provinces!

"While one or more are now—thank God!—preparing to come to China to enter upon this work, we have at present not one worker who has been definitely set apart for work among Moslems in China proper. But in the following provinces at least, we know of training centres where men are being prepared for the Moslem priesthood!—Kansu, Shensi, Chihli, Shantung, Honan, Kiangsu, Szechwan, Yunnan, and Kwangsi. Possibly the list would have to be lengthened.

"Altogether, without intimating that the Moslem problem is anything like as pressing as in some lands, we feel it only right to say, the Moslems in China must not be neglected any longer! For their own sakes, and in the interests of the heathen around, it is imperative that workers seek to reach them with the one and only Gospel of salvation through our Lord Jesus Christ."



## A Faithful and Aged Follower of Christ

BY MR. L. C. WHITE LAW, KIAN, KIANGSI

**H**IS name is Huang Sien Mei and he resides in a village called Hsiach'ieh, which is over 90 *li* or thirty miles from the nearest preaching station, that of Longchuen. He is an isolated peak rising among his fellows and standing out bright and clear for His Master Jesus Christ.

His conversion is a most interesting one to relate. In 1903, Mr. C. A. Bunting, the pioneer missionary of Longchuen, was making a tour among the villages, and in passing along the street of this village of Hsiach'ieh, he noticed our friend sitting in his tailor shop with an open Bible before him, a Book which he had purchased in a neighboring city and which he was diligently reading. When he heard that this foreigner was proclaiming the very truths contained in the Book, he sought him out, and for several days listened to the Word as preached. Its marvelous truths fascinated him, and not many days after Mr. Bunting had left the village he followed him to Longchuen, walking every step of the way, although then over 60 years of age. The express purpose of this journey was to find out more about this story of God's love. For several days Mr. Bunting gave him special instruction and help, and he returned to his village to openly disavow all allegiance to idols and idolatrous practices. This meant ridicule and no little persecution at the hands of his fellow villagers, and especially from the members of his own family, but through it all he remained true to his new found Savior. He made repeated visits to Longchuen and finally on the testimony of his faith in Christ, tried as it had been by much testing, in 1906, at the age of sixty-six, he was received for baptism and soon afterward followed His Lord in His divine command.

At the time of his baptism, he said to Mr. Bunting, "Now I am old and of no use, if you had only come ten years sooner, it would have been better." Many more, yes,—I believe at this moment there are many thousands waiting as this man did,—waiting to hear the story of the Gospel and to receive it, but no one, as yet, has taken it unto them. May God help us one and all to do our part.

During these past years Huang Sien Mei has proved his allegiance to Christ. Many by his word have heard the Gospel and better still, from many accounts, his life has been a marvelous testimony to the villagers of the saving and the keeping power of God.

His wife has been a great hindrance to him, opposing him in every way possible and endeavoring to

make it hard for him. In view of this fact, it is interesting to know his words to Mr. Bunting. He said, the main thing for Christians was love, and that in order to keep it properly before him, he had the character for Love, written very large, had pasted it on the wall where he could always see it.

It is almost, if not altogether impossible to convey to those who have not seen it, any adequate idea of the great odds that are against one solitary Christian, living as he is ninety *li* from the nearest church and Christian influence. His life surely is a light shining in a dark place. Should we not remember him in prayer?

On hearing that Mr. Bunting was to visit Longchuen, he walked in the ninety *li* and remained there during our stay of six days. It was a real privilege and a great pleasure to meet and to know him. On

saying good-bye, he said that the road was getting short and the day was coming soon that if we did not meet here again, we would meet up yonder.

May God bless to our hearts this brief introduction to our aged brother in Christ.



HUANG SIEN MEI.

For this one who has found the Light many are waiting for the Light.

Miss A. M. Johannsen, of Yushan in Kiangsi, writes:—"Many of you, who have been praying with us, will be glad to know that the Lord has enabled us to buy the piece of ground that we needed for building a Chapel. It is an answer to many prayers, offered up for years, and we are trusting the Lord for further guidance. Some of the natives are now collecting for the building. One of our helpers told me to take off a dollar a month from his wages, and as he only gets six altogether, it means a good deal. A young girl, who has gone to a Nursing School, gave me a dollar

before she left. She had paid a visit to her home to say good-bye, and her sister had given her that same dollar as a parting present. She said, she had been praying for a long time, that the Lord would show her how she could help, and here was a way. I knew it was her all, but I joyfully took the offering and asked God to bless the giver. The same girl and her sister-in-law gave up their hair ornaments last year, when we were collecting for the famine fund. It is the same here in China as at home. It is on the whole the *poor* ones, who give liberally and gladly for the Lord's work.

We are preparing for another Evangelistic Campaign next week, as a band of Christians are able to give their time. Last year twenty-one thousand homes were visited by the Christians and the Native Helpers.



## Tidings from the Provinces

### PRAYER TOPICS.

May we request our readers to ask God's own blessing upon this issue of China's Millions? Ask that each message upon its pages may be used by Him to call forth the ministry for China which she most needs at this time.

We would call attention to the address given by Doctor Clark at the Toronto Bible College some weeks ago and which is published in this issue. Doctor Clark so truly represents the need of workers—medical and evangelistic—and magnifies the privilege and satisfaction of thus investing one's life.

Doctor Judd's report will call forth praise for what God has wrought through His servants at Jaochow, and will surely mean that prayer will be made for yet greater blessing upon their efforts, aided as they now are by these new and more suitable buildings.

Note the special appeal for another to help in the work.

Is there someone who is ready to say, "Here am I, send me?"

We give thanks for the short life-story from Mr. Whitelaw's pen, and for this one who is now a praise unto His name. But does it not come to us as a challenge that instant, earnest and unceasing prayer be made for the 1,500 walled cities, which with their counties are still unoccupied for God?

Has not the Lord "prepared" hearts in these cities and counties also?

At this time of new opportunity in China, when there are aspects to the work which did not exist prior to the Revolution and the granting of religious liberty to these 400,000,000 of people there is a deeply felt need that "prayer be made without ceasing of the church unto God" for His missionary servants in that land.

We feel that if those who are privileged to be in the front of the battle at this time were permitted to unitedly voice their heart-felt desire, it would be, in the language of Judges 6: 34 (R. V. Margin), "And the Spirit of Jehovah clothed itself with Gideon." May this be true of every missionary! We believe that there is the realization on the part of God's messengers of the truth, that if the unique opportunities and the problems which accompany them are to be met and faced, it can and must be in the power of the Spirit alone. Shall not we who are the Lord's remembrancers join with the missionaries in earnest petition that this may be increasingly the case.

We would ask, too, that definite prayer be offered on behalf of Mr. Walter B. Sloan, who, as has been previously mentioned, will be holding meetings at Kuling and like centres during these coming months. Large numbers from the missionary body throughout China will be represented at these gatherings and will, we trust, receive deep spiritual

refreshment as a result of Mr. Sloan's ministry.

### KIANGSU.

**Yangchow.**—An interesting series of Bible classes for Christians has recently been held at the South Gate Church of the China Inland Mission at Yangchow, led by Rev. W. P. Knight, who gives all his time to Bible teaching in the province of Shansi. Mr. Knight writes:—

"The class was composed of both men and women, and was divided into two grades. The more advanced group took up studies in the life of the Apostle Paul, and the second class were given lessons on the life of Christ. A blackboard was used at all the sessions, and the lesson of the hour thoroughly taught by the question and answer method. It was most encouraging to note the growing interest of the Christians who gathered day by day, and the rising tide of blessing in the classes. Each day's work was reviewed on the following day before fresh matter was given, thus keeping the instruction in memory, and enabling the students to carry along the work as a whole with them. Each student provided a note book in which all the lessons were carefully copied. At the end of the series, which occupied nine days, an examination was held, and such was the enthusiasm shown and the application given that the majority of those examined obtained 100 per cent. of marks."

### KIANGSI.

**Jaochow.**—"Some Sundays ago I went out in the afternoon for an open air meeting by the river side with our cook and a shopman, Mr. Hu, an enquirer whom I have mentioned in former letters. We had a quiet and attentive audience. Mr. Hu spoke very well and greatly interested the people. While I was speaking I noticed Mr. Hu nod to several in the crowd who recognized him, and it was a pleasure to see him presently witness outspokenly for Christ to some who had known him as a heathen. I have learned from some of the Chinese of the petty persecution, mockery, ridicule and even threats of violence which some of them have to endure for Christ's sake, and can appreciate somewhat their need of grace and strength to stand firm in such seasons of trial. Our cook was telling me recently how the people of his home threatened to beat or kill him if he persisted in worshiping the foreigner's God, and how they ridiculed and laughed at him when he said grace, etc. But he held on and prayed for his people, and now they ridicule him no more, and his younger brother who wanted to fight him for being a Christian has given up worshiping idols. I have been greatly encouraged and rejoiced of late in seeing growth in some of our Christians, and in seeing how the grace and truth of God have laid hold of them and transformed

them. One cannot help marveling at the greatness of God's grace and power in changing our cook P'eng from a proud, hot-tempered man, fond of fighting and sin, to a man of faith and prayer and peace, whose present moral standard is vastly different from his former heathen one. He is zealous also in witnessing for the Lord and preaches and deals with people wherever opportunity offers."—Mr. A. L. Cannon.

### MONTHLY NOTES.

#### Arrivals.

May 17th, at New York, Mr. and Mrs. W. H. Hockman and three children, from Shanghai, via England.

May 19th, at New York, Mr. and Mrs. H. E. V. Andrews and child, from Shanghai, via England.

May 20th, at San Francisco, Mr. and Mrs. R. K. Gonder and four children, from Shanghai.

#### Departures.

May 1st, from Vancouver, B.C., Rev. and Mrs. G. H. Seville and two children, for Shanghai.

May 9th, from New York, Rev. and Mrs. William Taylor, for England.

#### Births.

March 14th, at Chicago, to Mr. and Mrs. J. R. Muir, a son (Allen Douglas).

#### Deaths.

March 25th, at Kiukiang, Kiangsi, Elizabeth Gertrude, second daughter of Mr. and Mrs. C. Howard Judd.

### BAPTISMS.

1911.

<b>Shensi—</b>	
Tungchowfu and out-stations..	8
Hanchenghsien and out-stations .....	10
Hoyang and out-stations.....	3
<b>Shansi—</b>	
Ishih and out-stations .....	14
Chiehchow and out-stations...	5
Puchowfu and out-stations....	5
<b>Honan—</b>	
Honanfu and out-stations.....	11
Shekichen .....	2
Yungning and out-stations....	4
Sinanhsien .....	4
<b>Chekiang—</b>	
Sungyang and out-stations ....	16
<b>Hunan—</b>	
Tsingchow .....	1
	83
Previously reported 1,835	
	1,918

1912.

<b>Shansi—</b>	
Tatungfu .....	4
<b>Kiangsi—</b>	
Yangkow and out-stations.....	9
Yungfenghsien .....	1
<b>Chekiang—</b>	
Ninghaihsien .....	1
Fenghwa out-station .....	3
<b>Hunan—</b>	
Changsha .....	13



## Editorial Notes

THE Rev. and Mrs. Wm. Taylor, who have been spending their furlough in Canada, have sailed from New York to England. It is their intention to remain in the latter country for some weeks, and then to proceed to Finland, where friends are arranging meetings in their behalf. Mr. and Mrs. Taylor have been a blessing to our work here while they have been with us, and we are sure that they will be this both in England and in Finland. In the fall of the year, our friends will proceed to China.

We have received from the Mission offices at Shanghai the following statistics for the year 1911. The baptisms numbered 1,799. These represented work in 14 provinces, and 111 stations. The total number of workers at the end of the year, regular and associate, was 1,009, this sum being made up as follows: 386 men, 271 wives, 29 widows, and 323 single women. The new workers from the home-lands and China, regular and associate, numbered 65. There were, for the various causes of marriage, ill-health, etc., 13 resignations; and there were 11 deaths. These figures do not give an adequate idea of God's protecting care over the Mission, but they nevertheless indicate that His blessing is abundantly resting upon it. Will our friends please pray that that blessing, especially in the saving of souls, will greatly increase.

There are two radical mistakes being made in these days, in the carrying on of religious work. The first is the assumption that reformation may take the place of regeneration; and the second is, the added assumption that men may be saved in a mass. The whole teaching of Scripture is against such conceptions; and experience is as much against them as is the Scripture. Reformation may do much for a man so far as his earthly life is concerned, for it may make him cleaner, healthier, better dressed and housed, more comfortable, a more agreeable companion and a more patriotic citizen. But reformation leaves a man spiritually just where it found him, namely, a lost sinner, for it never affects in the least his relationship with God or his hope of eternal life. Thus, the deeper work of regeneration is needed, which is nothing less than the implanting of a new and divine life within the spirit. In view of this it is impossible that men should be regenerated in multitudes. Since faith in Christ must be personal, regeneration must likewise be personal. Hence, the process is an individual one. In the final analysis, therefore, the Gospel must be preached to the individual as an individual, and, if a man is to be saved, it must be accepted by the individual as an individual. These are common, fundamental truths. But they are being rapidly forgotten, and we need to recall them and to keep them well in mind.

There is a vital application of the above scriptural principles to the present-day situation in China.

Sitting at home, reading in the newspapers of the wonderful transformation going on amongst the Chinese, seeing men and women putting aside customs hoary with age and superstitions which have been regarded as unbreakable, many have concluded that what missionary effort has aimed at has been obtained—that the fetters have been broken, that the prisoners have been set free, that a nation has been “born in a day.” But this is a great and terrible mistake. Grant that much more may take place in China than has taken place, that the Republic may become a success, that education may be widely established, that hospitals, alms houses, and asylums may abound, that a powerful army and navy may be developed, that the whole land may be civilized and even Christianized—grant all this, without individual conversion, and China will be, not only what she is to-day, but actually worse than she is to-day. For without personal regeneration there is no salvation; and the spiritual house—individual or national—which is swept and garnished but not occupied by God is in a worse state than it was at the first. These are sad truths. But they are truths. And hence, our duty as related to China remains unchanged, and it is perfectly clear. We are more than ever under obligation to give to the Chinese, one by one and to every one, the full and pure Gospel of Jesus Christ our Lord. Nothing less and else than this will save her people and establish them in any measure of true righteousness.

“Beware, lest thou forget.” (Deuteronomy, 6:12.) A greater prophet than Kipling first immortalized these words. They were sounded by Moses in the ears of Israel when they were gathered before him in solemn assembly to hear the commandments of God. At that time Moses cried: “Hear, O Israel; the Lord our God is one Lord.” And then he added: “Beware, lest thou forget.” That Israel needed the exhortation is amply proved by all of her later history. Times have changed since that faraway day. Great developments have taken place. Nations have spread themselves over the face of the earth. They may rightfully call themselves now, “great powers.” But the need of men has not changed. On the contrary, it has increased and intensified. For since men have become great, they have become proud; and since they have become proud, they have forgotten that God alone is God, and that men are but men—little, sinful, dying men. So then there is need of the same old-time message. This is the reason why Kipling's verse pierced the hearts of men, for it made them remember that they needed to remember. A Roman emperor, when making his triumphal entry into Rome, used to station behind him in his chariot one who constantly spoke in his ears these words: “Imperator, recollect that thou art but a man!” Happy the Christian, in these tempting days, who opens his ear to the prophet's warning, and who thus remembers to walk before the eternal One with bowed head and softened foot-fall.

# Information for Correspondents

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission: and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

May, 1912	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount									
2-422.....	\$ 50		6-429.....	\$200 00	8-438.....	\$ 5 00	18-450.....	\$ 2 00	23-462.....	\$ 5 12
423.....	20 00		7-431.....	5 00	439.....	30 00	20-453.....	50	463.....	5 00
424.....	5 00		432 Int.	35 29	10-445.....	1 35	22-457.....	112 00	464.....	15 00
3-426.....	5 00		433.....	5 00	447.....	5 00	458.....	20 00	24-467.....	1 00
6-427.....	666 67		8-436.....	25 00	17-448 Int.	125 00	23-459.....	4 50	31-472.....	60 00
			437.....	2 00	449.....	5 00	461.....	2 00	473.....	8 00
										\$1400 93

#### FOR SPECIAL PURPOSES:

May, 1912	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount									
2-419 fam.	\$ 5 00		7-430 fam.	\$ 10 00	9-442 fam.	\$ 10 00	18-452.....	\$ 5 00	23-465.....	\$ 25 00
420 fam.	15 00		434 fam.	5 00	443 fam.	5 00	20-454.....	30 00	466.....	20 00
421.....	20 00		435.....	15 00	444 fam.	2 00	22-455.....	5 00	24-468.....	30 00
3-425.....	15 00		9-440 fam.	10 00	10-446 fam.	15 00	456 fam.	10 00	469 fam.	10 00
6-428.....	166 66		441 fam.	2 00	18-451 fam.	5 00	23-460 fam.	5 00	470 fam.	14 70
										\$477 36

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

May, 1912	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount									
2-531.....	\$ 20 00		3-540.....	\$ 4 00	10-558.....	\$ 5 00	15-575.....	\$ 5 00	23-600.....	\$ 1 00
532.....	50 00		4-541.....	50 00	560 anon.	5 00	16-579.....	3 00	602.....	5 00
534.....	5 00		542.....	4 00	561.....	25 00	583.....	1000 00	24-604.....	2 00
535.....	2 00		6-545.....	25 00	13-563.....	10 00	20-585.....	250 00	25-605.....	1 00
3-536.....	100 00		546.....	4 00	565.....	1 00	588.....	5 00	606.....	75
537.....	25 00		547.....	5 00	566.....	50 00	21-593.....	25 00	615.....	2 95
538.....	15 80		548.....	15 00	567.....	25 15	23-598.....	21 00	616.....	16 00
			8-552.....	15 00	14-570.....	2 10	599.....	25 00	617.....	4 20
										\$1897 91

#### FOR SPECIAL PURPOSES:

May, 1912	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount									
2-533 fam.	\$ 50 00		8-556.....	\$ 10 00	16-576 fam.	\$ 10 00	21-591 fam.	\$ 25 00	25-610 fam.	\$ 2 00
3-539 fam.	13 00		557.....	5 00	577.....	12 00	592 fam.	45 17	611 fam.	1 50
4-543.....	5 00		10-559 fam.	2 00	578 fam.	30 00	594.....	15 00	612 fam.	5 00
544 fam.	41 15		562 fam.	75	580 fam.	1 00	595.....	2 50	613 fam.	5 00
6-549 fam.	7 00		13-564 fam.	10 00	581 fam.	6 00	23-596 fam.	5 00	614 fam.	6 50
550.....	10 00		568 fam.	5 00	582 fam.	18 15	597 fam.	2 00	618 fam.	4 20
551.....	4 90		569.....	30 00	20-584 fam.	5 00	601 fam.	16 00	619.....	5 25
8-553 fam.	1 00		14-571 fam.	20 00	586.....	10 00	603 fam.	5 00	620 fam.	5 00
554 fam.	73 00		572 fam.	10 00	587 fam.	5 00	25-607.....	30 00	28-622 fam.	17 81
555.....	10 00		573 fam.	15 25	589 fam.	3 00	608.....	20 00	623.....	50 00
			574.....	30 00	590 fam.	32 15	609 fam.	10 00	624 fam.	10 00
										\$859 93

#### SUMMARY:

##### FROM PHILADELPHIA—

For Missionary and General Purposes. \$1,400 93

For Special Purposes..... 477 36

\$1,878 29

##### FROM TORONTO—

For Missionary and General Purposes. \$1,897 91

For Special Purposes..... 859 93

\$2,757 84

\$4,636 13

Brought Forward..... 26,023 27

Total..... \$30,659 40



# CHINA'S MILLIONS

TORONTO, JULY, 1912

## The Annual Report

Presented (by the Secretary, Mr. F. Marcus Wood) at the C. I. M. Annual Meetings held in London, England, on May 7th, 1912

*"The Lord is mightier than the noise of many waters."*—PSALM 93: 4.

*"In all things approving ourselves as the ministers of God, in patience, in afflictions, in necessities, in distresses, . . . in tumults."*—2 COR. 5: 4, 5.

**I**N presenting the Report for another year, we desire to record our heartfelt thanksgiving to our Heavenly Father for His manifold goodness and mercy to us.

In China the year commenced with the plague still rife in the north-eastern part of the country. This passed away as spring came on, only to be succeeded, however, by floods which, during the summer months, devastated some of the central provinces. In the early autumn followed the insurrection in Szechwan, arising out of the railway policy of the Government, and ushering in the Revolution that has startled the world by the overthrow of the Manchu Dynasty and the substitution of a Republic for the ancient Imperial autocracy of China.

The foregoing events have afforded ample opportunities, both to missionaries and to Chinese Christians, for exercising faith in the One who sits above the storm; and also by steadfastness in danger, and by the exercise of practical benevolence towards the sick, the wounded, and the destitute, of approving themselves as the ministers of God.

As is well known, both the contending parties in the recent Revolution were anxious to protect the lives and property of foreigners; on the other hand, during the virtual suspension of a settled government in many parts of the country, a criminal and lawless section of the populace took occasion to rob and plunder, hence the Consular authorities directed the withdrawal of a large number of our workers from their districts. We are thankful to say that, with but few exceptions, the missionaries arrived at the coast in safety, whilst those remaining in their stations have, with one or two exceptions, been unmolested. We have had to mourn the murder by a lawless mob of Mrs. Beckman and her two children, also of Mr. Vatne and four other children of the missionaries of the Scandinavian Alliance Mission, associated with us, and stationed at Sianfu, the capital city of Shensi. Two or three of our other stations have been looted, some of our workers in them having had narrow escapes.

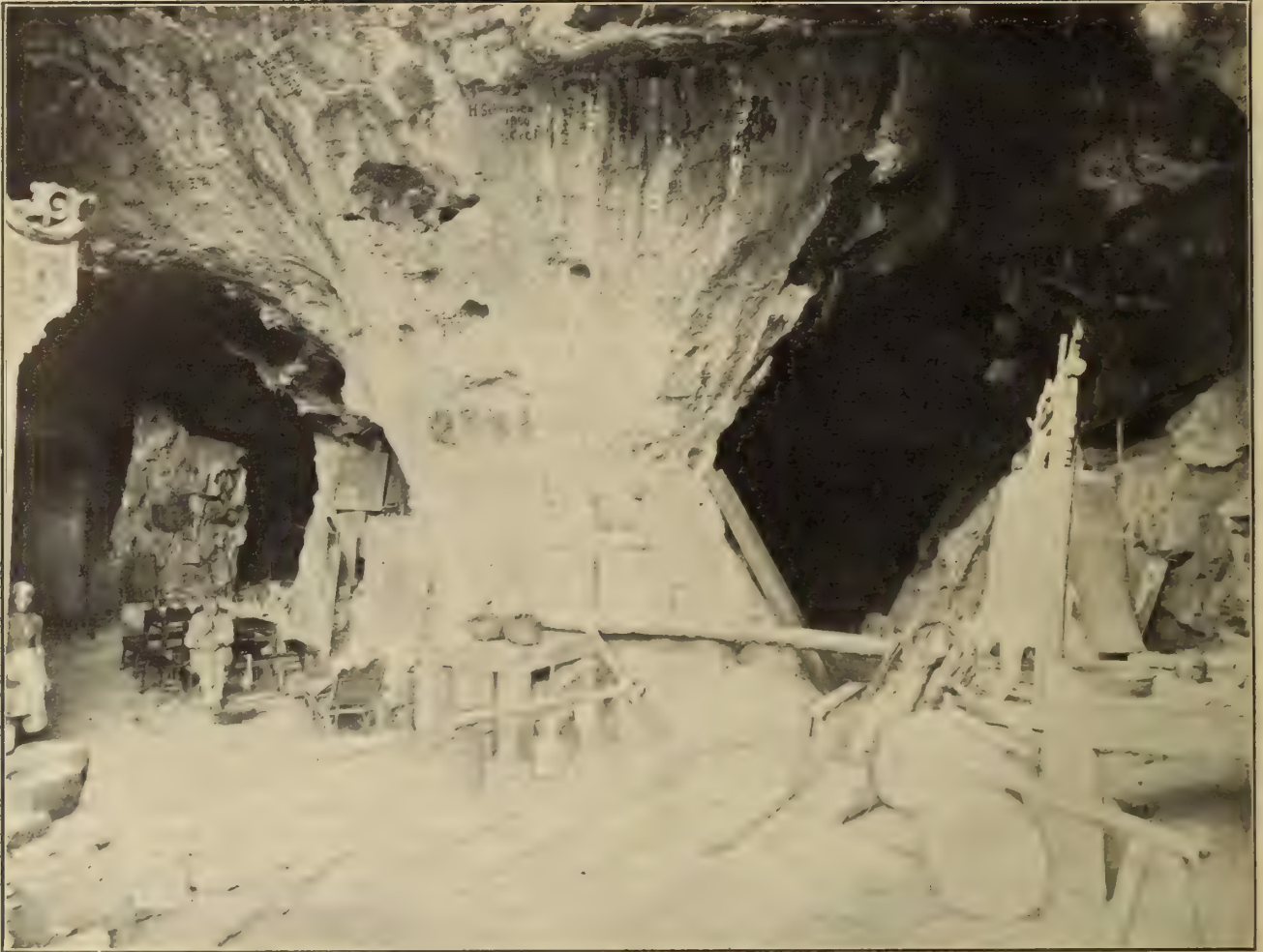
This period of disorder has made evident the measure of esteem and confidence in which many of our missionaries are held by the populace around them. Not a few of them were besieged with requests by their neighbors to take charge of money and other property; whilst, in other cases, numbers of

Chinese begged to be allowed to take refuge within the walls of Mission compounds.

In connection with the actual hostilities between the troops of the contending political parties, great opportunities have presented themselves to our missionaries for Red Cross work and the care of destitute refugees, whose houses and property had been destroyed either by artillery fire or by predatory bands of soldiers. Relief work has also been carried on in the famine-stricken districts, more than a dozen of our workers having been thus engaged in North Kiangsu, whilst others have been similarly employed in the Provinces of Anhwei and Kiangsi. By these means, and also by the preaching which has accompanied them, a powerful and practical witness has been borne to the Christian faith amongst classes of people who, in ordinary circumstances, have been quite indifferent or hostile to its influence. Large numbers of these latter have turned from their idols and are eagerly learning the truths of the Gospel.

It is our earnest hope that the temporary withdrawal from many of our stations may be overruled for blessing, and, to this end, we would bespeak the earnest prayers of all our friends in the homelands. It will readily be perceived that the absence of the missionaries has thrown upon the Chinese leaders additional responsibilities, which, in the Divine Providence, should be the means of strengthening their characters and developing their gifts. We trust, too, that the enforced leisure of those missionaries who have been obliged to leave their districts, affording as it has done special opportunities for prayer and study, will prove to have been the means of greatly refreshing and enriching them for further active service. In this connection we may remind our readers of the visit of Mr. and Mrs. Walter Sloan to China, where they are now visiting numbers of the missionaries gathered at different points at or near the coast. They will greatly value the continued prayers of our friends for God's blessing upon their ministry.

Whilst any lengthened discussion of the political outlook in China scarcely comes within the purview of this report, it is fitting that a few observations should be offered upon it and its possible bearing upon the future of the Christian faith in China. We may take this opportunity of drawing attention to the



A CAVE IN THE SIDE OF A MOUNTAIN CONVERTED INTO A BUDDHIST TEMPLE.

Access to the cave was by means of a narrow pathway, and visitors were protected from a sheer precipice on the left by a stone parapet. As one looked over the stone railing immediately in front of the cave the scene (on the cover of this issue of *China's Millions*) was spread out before one far below. Note the aged priest, with his hands in the attitude of prayer, also the names on the stone pillar carved by former visitors to the temple. Inside the cave on a raised ledge of rock, a score or more idols were arranged. On first entering the cave nothing could be seen, but as the visitor's eyes became accustomed to the dim light, the idol shrines were clearly visible, hidden behind curtains.

articles from the pen of our Editorial Secretary, Mr. Marshall Broomhall, now on a visit to China, which have appeared in *China's Millions* and *The Christian*, and which give much interesting information on the present outlook in that country. We, as Christian workers, are not greatly concerned with speculations as to the form of government that may ultimately be established. What particular arrangements will prove to be best adapted to the existing condition of the country is a practical question, for which it may take some time to find a satisfactory solution. Meanwhile, it behooves all of us, as Christians, to pray constantly that the course of events may be overruled for the good of the country and the furtherance of true religion. Let us pray that God, in His mercy, will give to China, and will establish in power, men of integrity of purpose, combined with practical ability for affairs and experience in administration. It should never be forgotten that behind events and the men acting in them are spiritual powers, both good and evil, and it has been Divinely ordained that the faith and prayers of the Christian Church are to play an important part in the defeating of the

spiritual wickednesses, that are ever seeking, through public events, to hinder the Gospel.

We need also to pray especially for the Christian Church in China at this time. The fact that the new government seems, at present favorably disposed towards Christians, whilst a just cause for thankfulness in itself, carries with it the seeds of a new danger. It may, indeed, be a question how far the withdrawal of political and social disabilities, which hitherto have attached to the profession of Christianity in China, will really conduce to the robustness and reality of faith, in that country. A very slight knowledge of Church history in the West is sufficient to show that the favor of governments has not always been conducive to pure and genuine religion.

#### THE MISSION'S STAFF.

During the year, sixty-five workers were admitted to the Mission. Of these, twenty-two were from Great Britain, ten from North America, three from Australasia, eleven from Germany, one from Finland, two from Norway, and ten from Sweden, whilst six workers were accepted in China. (For details see



Note 1 below.) After deducting losses by death, retirements from failure of health, and other causes, the total number of members, probationers, and associates of the Mission at the end of the year was 1,009. (For details see Note 2 below). The net gain for the year has been forty-one.

It will be remembered that the principle of the Mission from its commencement has been to accept suitable men and women for the work, believing that, as the Mission faithfully fulfilled its trust, the funds necessary both for the maintenance of the workers and for the carrying on and extension of the work, would be supplied in answer to prayer. We realize that the Lord has a plan both as to the methods and as to the size of the Mission, any deviation from which would diminish its efficiency and power for good.

Whilst bearing in mind the fact that ultimately the work both of guiding the Churches and of spreading the Gospel in China must devolve upon our Chinese brethren, we believe the magnitude of the country, both in population and in area, to be such that for some time to come considerable additions to the number of missionaries will be needed. More-

over, it should be remembered that the circumstance of such large numbers of new workers having joined us in the eighties and early nineties, will, in the natural course of events, involve a corresponding decrease in our numbers as the coming years go by, calling for new workers to fill the vacancies. Apart from this, the need of reinforcements is, beyond question, very great; and it is our earnest prayer that workers may be granted to us who, whilst full of zeal and consecration, shall also possess the requisite humility and tact, which will enable them to co-operate harmoniously with Chinese fellow-workers.

It must also be added that there are still extensive regions in different parts of China without a resident missionary, and where, beyond an occasional itinerant journey at intervals of years, nothing has been done for the evangelization of the people.

#### THE HONORED DEAD.

Eleven beloved workers have been removed by death during the year. Their names are as follows:—

Members of the Mission.—Mr. E. O. Barber, Rev. C. F. E. Davis, Mrs. H. S. Ferguson, Mr. G. J. Marshall, Rev. J. McCarthy (who sailed for China the same year as the *Lammermuir* party), Miss F. Stellan, and Miss E. Wallace. They represent an aggregate of 141 years of work in China, or an average term of service for each missionary of more than twenty years.

Associates of the Mission.—Mrs. R. Beckman, Messrs. J. Hyytinen, G. E. E. Samuelson, and W. T. Vatne. Mrs. Beckman labored twenty years in China, the other three were new workers. Mr. Vatne and Mrs. Beckman, also her two eldest children and four other children of Scandinavian missionaries, were killed by a lawless band at Sianfu, Shensi, in October last. Our deep and prayerful sympathy goes out to their loved ones, and also to all our fellow-workers of the Scandinavian Alliance Mission associated with us in the work.

With these names of "friends departed" we would couple that of Mr. Benjamin Broomhall, for so many years well known and widely esteemed as the Secretary of the Mission, to whose serious illness at the time of our last Annual Meetings sympathetic reference was made. He died a month later, on May 29th, mourned by every member of the Mission and by a large circle of friends in the religious world generally. His name will ever stand high on the roll of those whose influence and labors played an important part in the extension of the Mission in its earlier years. The Mission has also lost a faithful friend and helper in the person of the Rev. Samuel C. Kent, a member and for some considerable time Chairman of the Australian Council, who passed away in November. We have experienced a further loss through the death of Pastor Josef Holmgren, of Stockholm, the Secretary of the earliest of our Associate Missions, viz., "The Swedish Mission in China." The work in Sweden owes much to the ability and devotion with which our departed brother fulfilled the duties of his position during many years. Dr. A. T. Pierson, the well-known missionary advocate and Bible teacher, has also died during the year. We desire to express the gratitude which the China In-

#### NOTE 1.

Country	Returned		New Workers		Total
Great Britain	10 men	18 women	11 men	11 women	50
N. America	4 "	5 "	6 "	4 "	19
Australasia	3 "	5 "	2 "	1 woman	11
Accepted in China			1 man	1* "	2
Total Members	17 men	28 women	20 men	17 women	82
Scand. China Alliance	1 man	1 woman	2 men	3 women	7
German China Alliance	1 "	1 "		1 woman	3
Liebenzell Mission	1 "	1 "	4 men	6 women	12
Norwegian Mission			1 man	1 woman	2
Swedish Mission in China				1 woman	1
Swedish Holiness Union	2 men	1 woman		4 women	7
Finnish Free Church			1 man		1
Norwegian Covenant Mission accepted in China			2** men	2 women	4
Total Associates	5 men	4 women	10 men	18 women	37
Summary:					
Members ..	17 men	28 women	20 men	17 women	82
Associates ..	5 "	4 "	10 "	18 "	37
Grand Totals ..	22 men	32 women	30 men	35 women	119
	54 Returned.		65 New Workers.		

\* Rejoined the Mission after temporary retirement.

\*\* Transferred from Scandinavian China Alliance to Norwegian Covenant Mission, and readmitted, in China, to association with C.I.M.

#### NOTE 2.

Members	Men	Single Women	Wives	Widows	Total	Stations
Members	291	245	214	25	775	162
Associates	95	78	57	4	234	59
	386	323	271	29	1,009	221



land Mission owes to him as for many years a warm friend of its work. On more than one occasion he gave the Closing Address at the Annual Meetings of the Mission, and his powerful advocacy did much to further the cause of the Gospel in China. May the memory of these honored leaders, now no longer with us, inspire us to a more faithful and single-hearted service to our Redeemer, during such further time as may still be granted to us.

#### FINANCIAL MERCIES.

During the year the Mission has once again proved the faithfulness of God in the matter of Financial Supplies. Without referring to the funds of the Associate Missions, with their 234 workers, which do not appear on the Mission's books in England, but which will be included in the larger Report, we thankfully state, as is the custom at these Annual Meetings, the income received in Great Britain, together with the donations received in China, and the remittances received in China from North America and Australasia. These are as follows:—

Received in Great Britain during 1911...	\$231,850 57
Received in China, and remittances to China from North America and Australasia during 1911 .....	83,214 22
Total .....	\$315,064 79

Comparing these figures with the monies received from the same sources during 1910, there is

An increase in the income received in Great Britain of .....	41,737 26
And an increase in the donations given in China and remittances to China from North America and Australia of .....	15,847 12
Making a total increase of.....	\$57,584 38

Of this welcome increase of \$57,584.38, the sum of \$27,740.00 was contributed for Famine Relief, for which purpose our receipts for 1910 were practically nil, and of the balance, more than \$10,700.00 was given for special purposes, leaving an increase on the General Fund of just over \$19,000.00.

In our last Annual Report, when referring to the Financial mercies of the year, we made the following request for prayer:—"Will those who remember the Mission in their prayers join with us in asking God for the necessary increase in its General Funds?" We desire now gratefully to acknowledge that prayer has been answered, and we invite you, dear friends, to join with us in praising God for His goodness. May His rich blessing be upon His faithful stewards who, unsolicited, have given freely of their substance—some out of their wealth, and others out of their poverty, for the supply of the constantly increasing needs of the work. It is right, in our report to you on this subject, to mention that the continued growth of the Mission, and also the largely increased cost of living in China, call for a further corresponding growth of our funds, through the faith, the prayers, and the gifts of all who in various ways have a share in this work. It may be added that, at the time of writing this report, the funds for the current year have not shown such a growth.

The Mission has forty-seven years' experience of "the faithfulness of God." During those years faith has been tested time and again, and, alas, has sometimes made but a poor response, but the Lord has not failed. "If we believe not, yet He abideth faithful, He cannot deny Himself;" and so through His mercy the work has developed; the workers have increased, tens of thousands of souls in China have been saved, and every need has been supplied.

The retrospect is full of encouragement; but not less so is the prospect, since the Lord is still with His people—the same Lord who "is rich unto all that call upon Him." The words of Mr. Hudson Taylor, written forty-seven years ago, when founding the Mission, are as true to-day as ever they were:—"Let us see to it that we keep God before our eyes, that we walk in His ways, and seek to glorify Him in all things great and small. Depend upon it, God's work, done in God's way, will never lack God's supplies."

One touching incident, from several which might be quoted, showing how the Lord inclines the hearts of His servants towards this work, is narrated in the following extract from a letter of one of our workers now at home on furlough:—

"This afternoon a poor woman called to see me, saying that she was present at the meeting at my brother's church last evening. During the night the Lord spoke to her and told her He wanted her savings, ten shillings in all. 'I had been saving the money,' she said, 'to purchase some new spectacles. I have already worn these,' pointing to the ones she was wearing, 'seven years, and friends think I need to have them changed, but,' she added, 'God will strengthen me, and I shall not need the new glasses.'

"Our first impulse was to return the gold coin, but fearing to interfere with what appeared to be an exercise of the dear woman's soul in this act of faith in God, we refrained.

"Then she told us that she receives parish relief, 72c. per week, and is dependent upon this small sum and gifts from friends for her support. She is afflicted with spinal trouble and suffers much pain. 'I did not get up until 11.45 to-day,' she said, 'but I knew I had to come and see you, and this money is given to the Lord, and I do not wish anyone, with the exception of my minister and his wife, to know anything about it.'"

#### BAPTISMS.

Owing to the withdrawal of missionaries from many of our stations, a large number of baptisms, which would otherwise have taken place, have had to be postponed. As a result, not more than 1,918 baptisms are recorded for the year. Our hearts are moved as we think of thousands of catechumens and enquirers, for the time being left without that instruction and care which, in ordinary times, it is the joy and privilege of the missionaries to bestow upon them. When we reflect upon the number and nature of the influences tending to hinder and discourage them in the initial stages of their Christian life, we shall surely feel constrained to intercede on their behalf. Outside of these there are, again, a still wider circle of those who have at various times and in different manners been to some extent impressed by Chris-



tian truth. Alas, how easily can such impressions vanish in the surrounding darkness! Do we sufficiently realize that it depends to a large extent upon our mindfulness of them in prayer whether the smoking flax shall be quenched in these lives or not?

#### CONCLUSION.

We cannot close this brief and imperfect outline without referring to one feature of the situation in China which, though it has been dwelt upon by others, can scarcely be over-estimated, as giving a special cogency to the claims of that country upon the attention and the efforts of the Christian Church at the present time.

It is clear that the present changes will result in increased accessibility on the part of all classes to the influences of the West. This fact necessarily involves a rapid and widespread diffusion of modern sceptical and anti-Christian thought during the next few years. Hence the urgency of the call upon us all to do what we can to spread the knowledge of Divine truth throughout China, before the minds of her people have been ensnared by the erroneous teaching just alluded to. The opportunity presented to us is unique. Are we realizing as we should do its claims upon us, and the magnitude of the disaster which will ensue should we fail to give an adequate response? Unless we do so, there is too much ground for the fear that in ten years' time the minds of many, especially amongst the educated classes of China, will not be as open to new religious impressions as they are now; on the contrary, it is practically certain that, through the influences already mentioned, they will have become even more difficult to reach than in the past. Apart from and above all other motives, however, remains the supreme fact of our Redeemer's love for sinful men, which led Him to lay aside His glory and to suffer on Calvary. May we and all God's people so live and so labor as, in some fuller measure than heretofore, to satisfy His desires for the salvation of the Chinese.

Extracts from a letter written by Rev. J. W. Stevenson of Shanghai.

It is again my privilege to remind you of our annual day of prayer and fasting which, as usual, be observed on May 26, the forty-sixth anniversary of the sailing of the "Lammermuir" party for China. In order to give definiteness to our waiting upon God,

I should like to invite your attention to a few matters which I feel may profitably engage our thoughts.

We shall all agree that there never was an occasion which rendered more necessary than the present one our seeking God's face; for in view of the peculiar conditions which have arisen, or may in the providence of God arise, as the result of the overthrow of the Manchu Dynasty and the establishment of a Chinese republic, the effective prosecution of the important work which has been entrusted to us demands a new measure of wisdom and spiritual power.

The national awakening, of which the recent political upheaval was an outcome and expression, is fraught with untold possibilities. The changed attitude of the people in regard to the missionary and his message would seem to indicate that we may be on the eve of a movement toward Christianity which will differ alike in character and extent from any that has preceded it. But apart from this contingency we are now face to face with a great opportunity for preaching the Gospel, and there is, obviously, need of God's guidance as to the manner in which it may be most widely used, as also of that power which will make His Word effectual to the salvation of those who hear it. It is impossible for us to contemplate the future with its opportunities and possibilities, and its problems and difficulties, without being filled with an overwhelming sense of responsibility. May we all have a deepened consciousness of our insufficiency and a corresponding sense of dependence upon God, which will lead us constantly to pray that the spirit of wisdom and of might may in abundant measure rest upon us.



Photo by]

MAIN BUILDING OF BIBLE SCHOOL AT NANKING.

[Mr. Marshall Broomhall



## "To Know Him"

ADDRESS BY MR. D. E. HOSTE

WE have had read to us the opening words of the Report, expressing our thanksgiving to God our Heavenly Father for His great goodness and mercy to us during the past year. But it is also fitting, as we meet you now, to give expression to our feeling of most sincere gratitude to you also, for your loving fellowship with us in this work of the Gospel in China. Will you accept our sincere and grateful thanks? I am sure that the Lord has been rewarding you as you have taken your share in this ministry. One has been thinking, naturally, of the particular point to bring before you, and with God's help, to press upon your attention on this occasion. And I wish to dwell upon this: the great need that every one of us connected with this work—whether we who are missionaries, and so forth, or those of us who, at home, by their prayers and gifts are supporting the work—the need that we should have a genuine faith and trust in the Lord Jesus Christ. We all know that the different religious systems in various parts of the world recognize, more or less, that man, as he is just now, is greatly in need of moral uplift and improvement, and each of these systems sets forth some plan for the realization of such improvement. In the main, they possess one common feature, namely, that by self-effort, in repressing evil tendencies, or by training and exertion, developing good points of character, people are improving themselves.

Moreover, another very solemn thing that weighs upon the minds and consciences of multitudes of people in Asia, and I suppose in Africa, and elsewhere, as well, is the solemn question of retribution for sin. So far as I have observed in China, the idea that people can commit sin and go on in impenitence without suffering for it, is not widely held, at any rate in theory. In practice there are numbers of people, of course, who live careless lives, as there are in this country. But on the other hand, there are large numbers of people who are greatly exercised about this question of the guilt of their sins, and the world to come—the future life. And they have to depend upon themselves in order to secure some kind of remission of sins, as they hope. For the most part, they resort to doing good deeds, practising austerities on their bodies, or going on long and painful pilgrimages, and the like.

"ONLY BELIEVE."

We missionaries going amongst them, with the message of the Gospel on our lips, feel more and more that the deepest, the paramount, need for us is more simply to believe in the Lord Jesus Christ, not only in respect to the remission of sins—we all can see how, that in China, and where the whole problem of sin is absolutely dark and its solution supposed to depend upon human expiation, the message of a crucified Redeemer, dying for our sins, is most apt, most opportune and welcome. But we want also to have the power of our Lord Jesus Christ actually saving us from our sins. And in order that that power may be communicated through the Church, we shall all agree it

is necessary that we should really know the power of Christ to deliver us from our evil tendencies, from our pride, from our anger, from all these things which vex, and torment, and pull down, human life. One does feel that this has such a practical bearing upon the power and efficiency of a Mission like ours, or any mission, namely, that we are really believers in the Lord Jesus Christ; that we in simple faith accept His power to operate in our lives. To be constantly satisfied with Jesus—that is what one feels is so needful for us His missionaries; to really believe, apart from circumstances, that He is our Savior, and by simple faith to experience His power saving us from our sins, so that we *know* that this Gospel is true. Because, you see, if it does not work, if it does not really save, what is the use of the most elaborate, the most learned dialectics to prove that it is true? Somehow or another, all these learned discussions—and they have their place, of course—however useful they may be, come short, they fail to be convincing.

SATISFIED WITH JESUS.

Hence we need, more and more, to know the Lord Jesus Christ through simple faith, as our life—"He that hath the Son hath life"—and counting upon His risen life in us, His power in us, to go forward in trustful, happy, restful lives. Mr. Hudson Taylor was so strong on this point, and I well remember as a young man about twenty-one being attracted to him, not so much by his ability, or his great qualities as a leader—one was too young to appreciate them or know much about them—but one felt about dear Mr. Taylor, why, the Lord *saves* him, the Lord *satisfies* him, the Lord *fills* him with peace and joy in believing. Thus one was drawn to him; and it is exactly the same thing with the Chinese. If Christ is manifest in our mortal bodies then those people in their need, and in their dissatisfaction, will be drawn to Him. Let each one of us, this afternoon, look off unto Jesus afresh, and accept Him as our risen Head, our Lord, our Life; and let us remember that we really have got nothing to do except just to trust Him. The Father has exalted Him, and given Him all power, to put this work through, and if we abide in Him in simple faith, then we are in the line of the eternal purpose. He is the Man of God's purpose; abiding in Him, through simple faith, we shall be taken up into that purpose, and we shall contribute our share towards its realization. Will you pray for us, that as a Mission we may know Him more fully as our Life and our Savior?

"Not many wise after the flesh, not many mighty, not many noble, have part therein but God has chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. . . . According as it is written, he that glorieth, let him glory in the Lord."



# Fruits of the Revolution

ADDRESS BY REV. F. C. H. DREYER, HUNG TUNG, SHANSI



Photo by] PREACHING AT A FAIR IN LU'CHENG, SHANSI. [Rev. A. Jennings

**I** AM sure I voice the sentiment of all my fellow-missionaries when I thank you this afternoon for your sympathy, your interest, your prayers, and your help to our work during the past year. Especially do we thank you for your prayers during the past few months of Revolution in China. In answer to those prayers God has graciously protected us, and kept our hearts in peace. Often-times, when confusion seemed to reign, and we knew not what a day might bring forth, as we knelt in His presence our hearts were tranquillized.

"Peace, perfect peace, our future all unknown, Jesus we know, and He is on the Throne."

Our constant prayer, during those days, was that Christ might be magnified in our bodies, whether by life or by death.

Many of our Chinese Christians live in lonely villages, and the officials were so busy protecting their cities, day and night, that they were unable to give attention to the country districts, therefore brigands arose and plundered, and looted, and killed, and murdered. The fact that a few missionaries, and a few Christians have lost their lives, or have suffered, is scarcely to be wondered at; the wonder is that so few have suffered. And to-day you will praise God with us for His wonderful answers to your prayers, and ours. But, it is very important to realize that the need for prayer has apparently only begun. The Revolutionaries have succeeded in over-throwing the Imperial Government, but they have a great task before them in really establishing a Republic.

You will be specially interested, however, to hear about the spiritual conditions prevailing in China just now. I am glad to say that as we think of these our hearts rejoice. You have already heard that religious liberty has been granted, and various disabilities have been removed, and that large numbers of the people are interested in the Gospel now as never before. This is not universally so, but in many places it is the case. Herein is a call for much prayer, and also for much

rejoicing. The fact, moreover, that the authorities now regard the missionaries with a certain amount of favor, affords us an opportunity for carrying on our special work, such as we have never known before in China.

In the city of Hungtung we have a street chapel. During the early days of the Revolution the people from the villages crowded into the city to learn the news, and daily we opened this street chapel, and hundreds of men heard the Gospel preached there. We noticed also an increased attendance at our services, and that instead of standing at the door, as was the previous habit of the people, they would come and sit with us, and join in the reading of the Scriptures and in the singing of the hymns. Then, too, when, in the early days of December, the missionaries were sent away to the coast, only a few of us being permitted to remain, the magistrate and gentry of the city, and many of the business people, came to us for advice and help. They felt that we were more in touch with things than they themselves were. They thus gave us an opportunity not only to help and comfort them in their trouble and distress, but also to point them to the Savior.

Moreover, I am glad to say that in a number of places we were able, in times of special danger, to provide refuge for the women, and children, in the Mission House. As a result, many of those who came to us heard the Gospel, and some were hopefully interested. In Hungtung not only did we shelter the women of the city in the Mission House, but also the official himself, who after handing over his seals to the janitor, resigned his position, and came to our compound for quiet and safety. Mr. Briscoe gave the refugees copies of the New Testament, and of the Psalms, which they diligently read. In particular he called the attention of the official to various Psalms which seemed specially applicable to the situation, and the magistrate read these for his comfort. He also gave him a copy of the "Pilgrim's Progress" and was interested to see how carefully the official read this book, and looked up, in the Scriptures, the references given there. Let us pray for that man. He has now returned to his home in Canton.

Among the refugees was a lady, connected with one of the leading families of the district, a Mrs. Liu.



Photo by] TRAVELING BY CART IN NORTH CHINA. [Rev. A. W. Lagerquist



She read the whole of the Gospel of Matthew, the "Pilgrim's Progress," the "Traveler's Guide," part of the Gospel of Mark, and other books. She now wishes further teaching.

Then the missionaries tried to help, when they could, in Red Cross work. In Hungtung one man received several ugly sword cuts. Mr. Briscoe did what he could for him, and, by God's blessing, he was healed. As a result, that man's wife, and his mother, became interested in the Gospel. His mother has since given her heart to Jesus, and has broken her vegetarian vow which she had faithfully kept for twenty years.

Mr. and Mrs. Ernest Taylor, of Chaocheng Sha, harbored about 600 refugees, among them an influential man of the city. His life being endangered, he had stowed himself away quietly, Mr. and Mrs. Taylor knowing nothing about it, in one of the rooms of the compound. Not only that, magistrate, but his sons and private secretary and nearly a score of other leading men of the city, were all in the school kitchen of the Mission compound. Many of these leading men had come in, ostensibly, on business, and simply forgot to leave. As a result of Mr. Lutley's mediation, the Imperial Government officers spared the city to a considerable extent.

Another result of Mr. Lutley's labors is seen in the changed attitude of the people. Many of them have become interested in the Gospel, and 500 families have put away their idols. We know there is danger in these mass movements, and yet I think we ought to thank God for them and try to make the best of them. In Hungtung there are now 32 preaching places, over 1,000 Church Members, and about 80 local preachers. These Christians, having been somewhat refined by

the fires of the Revolution, are giving themselves with a new earnestness to the propagation of the Gospel among their fellow-countrymen. With this staff of Christian workers to help them we may well hope that many of these 500 people, who have put away their idols, will also truly turn to God, and serve His Son Jesus Christ. Will you pray that this may be so? Classes have been instituted to instruct those who have put away their idols. Already two classes have been held for men, at each of which there has been an attendance of forty or fifty. Each man brought his food, and remained for six or eight days, diligently studying the word of God. There have been classes also for the women, which have been led by Mrs. Taylor. Enquirers' classes have been conducted by the Chinese, as the missionaries are overwhelmed with work. In the evenings the city people come in, to the number of about one hundred.

We have also in Hungtung a Chinese Evangelization Society. The Opium Refuge work having practically ceased, because of the opium prohibition laws, the Christian Chinese organized this Evangelization Society. Each member contributes a certain amount of money, and this is used in appointing preachers of the Gospel.

During the last few years the Mission has organized Bible schools, where selected young men, from various provinces, are educated and helped in Bible knowledge, and trained in practical Christian work. At Hungtung we have had, during the last two years, a class of fifteen men, and these, I am glad to say, have since gone out into the country and are working valiantly for the Lord. All with one accord speak well of these men and the work which they are doing. "Pray for us."



WAYSIDE RESTING PLACE AND INN.



## All Manner of Service

ADDRESS BY MISS F. M. WILLIAMS, SINTIENTZE, SZECHWAN

**F**OR a few minutes this afternoon I want, God helping me, to take you in thought far away to a secluded spot in North-East Szechwan. This place, Sintientze, is many miles inland, in the Church of England district of the China Inland Mission; one and a half day's journey north of Paoning. It is not a market, nor even a hamlet. Sintientze is one Mission House with a few farm houses scattered around.

It was my privilege, twenty years ago, to go to Sintientze, when the work began, and, thank God, He has given me the joy of seeing it gradually going forward since then. One hundred and thirty-two men and women have been baptized during these years, and now, including candidates for baptism, interested hearers and school children, we have about three hundred who are coming regularly to us for instruction. Though Sintientze is isolated, and only a few houses are near to it, yet our Chinese evangelist, Mr. Kao, and our Biblewomen, help Miss Richardson and I, to evangelize the forty-eight market towns and villages, for which we are responsible.

Last year our Church motto was "Come ye after Me, and I will make you fishers of men;" and many of the Christians, thank God, have been given by Him the desire to be used to the salvation of souls. Early last year several of the Christians, though they are poor in this world's goods—simple farming people—bought, between them, about five hundred copies of St. Mark's Gospel to give away to their unconverted relatives. This was after hearing what God had been doing in Korea, how the people had been blessed there, through the distribution of God's own Word. Hearing of this several of the Sintientze Christians volunteered to go out also; and thirty-eight of those forty-eight markets round us were visited twice by these Christian men, and in four of the nearer villages a house-to-house distribution of St. Mark's Gospel, and suitable tracts, was made.

The work in our district consists in carrying on day schools; we have two there, one for boys and one for girls. We have also a third school for boys, in a hamlet eight and a half English miles away, where Miss Richardson, my fellow-worker, and I visit once a fortnight. When we visit this place we spend the whole day there, getting the people together and teaching them. I might say that in those three schools there were, last year, sixty-six children re-

ceiving daily instruction in God's Word, and several of these children are earnest little Christians. Amongst fourteen people whom we received for baptism last year, seven were elder school children. We have also dispensary work every day. Several people come to us, some great distances, for medicine, and God has used this part of the work as a means for the salvation of souls. The children's Bible Class, connected with the Railway Mission in Bath, send us annual gifts, which we use to maintain a Sintientze bed in the Hospital at Paoning, where we have the privilege of sending patients from time to time to be under Dr. Elliot's care.

Every day there is book-selling and preaching outside our front door. This is carried on by one of the Chinese Christians, an old man. He has his table, and benches, and a stand, on which are arranged Bibles and New Testaments, or portions of Scripture, and some picture rolls for sale. And it is the desire of this man that not one person, if he can help it, shall pass by without hearing the Gospel. Our house, being on the high road, is one at which many a coolie is glad to put down his burden and rest a while, and listen to the Gospel. And we think there must be result from that work. We may not know of it, because many of these passers-by go far north or south and may never perhaps come our way again, but the Word of God will not return unto Him void.

## HOME FOR OLD WOMEN.

Another part of the work consists of a Home for old women who have no one to care for them in their old age, of whom there are many such all over China. We built a ten-roomed house in 1910, and we

received seven women there, besides the caretaker. There is one over eighty years of age, four over sixty, and two over fifty. These two latter, when they came into the Home, were not Christians, but now we have no doubt that a change of heart has taken place. All seven are widows, and two are quite blind. One old lady, when she came to the Home, was so glad to have a bed and bedding all to herself—probably for the first time in her life—that she stayed in bed for three days and nights to enjoy it, and nothing we could do would induce her to get up. These old people had been only one year in the Home when, through the Consul's orders, Miss Richardson and I had to leave Sintientze. But the year had been one of comfort to



Photo by] WATERFALL [Mr. A. T. Polhill  
ON THE TAIPING ROAD, SZECHWAN.





Photo by] A WAYSIDE [Mr. A. Grainger  
RESTING PLACE IN SZECHWAN.

them—they thought it a little foretaste of heaven. Often, when I was very tired in the work, but not of it, it was a real rest to go down to those old people and sit with them for a few minutes—they were always so full of praise to God for His love to them. It was not easy to come away from Sintientze, but Chinese helpers have been left in charge, and I hope you will join us in praying that God will greatly bless and use them, and the Chinese Christians, now left without foreign missionaries, so that they may, in a truer sense than ever, learn to rely only on the Lord.

Two years ago Mr. Lutley came with a Chinese helper, Mr. Wang, to Szechwan to visit some of the old Mission stations there and hold meetings for the deepening of spiritual life. God graciously answered prayer and gave a revival in many of the centres. It was a wonderful time, and I can never forget the manifestation of God's Holy Spirit working in the hearts of these Chinese Christians. Their hidden sins, and inconsistencies, were brought to light, with strong crying and tears, and forgiveness was sought and obtained. One, utterly bowed down, would confess sin to God, and the whole congregation would weep too; sometimes several were praying at the same time; yet there was no confusion, but perfect order and solemnity. It was the work of the Holy Spirit. Dishonesty in money matters was confessed, and restitution made, and forgiveness was asked of those who had been wronged, and unsaved relatives were pleaded for. Since that time I think the Churches, in that part of China, have learned, to a full extent, that the Lord Jesus is a Savior, not only from the penalty of sin, but also from its power. And many have learned, too, the joy of yielding themselves, and all they have, to the one who has redeemed them.

#### A THANKSGIVING SERVICE.

After those revival meetings we had a thanksgiving service, and some of the Christians volunteered to give up a certain time in that year to go out preaching. One promised a fortnight, another a month, or two months, and I remember hearing one woman say, "I would like to give a whole year, for I live in a village, and I will sit every afternoon, with my needle, on my doorstep, and I will speak of Jesus to all who

pass by." When that meeting was over a collection was made of freewill offerings towards the building of a larger place of worship. Sitting near me was the wife of a Chinese pastor, and I saw her take her silver bracelet from her arm and put it on the plate. A little country girl eleven years of age put in her offering; it was only two cash, equal to about one-twelfth part of a penny. When she put it in she whispered to me, "It is all I have; I do wish I had more, that I might give it to God." I thought how precious to Him must have been those two gifts.

#### A PRECIOUS GIFT.

In closing, let me tell you about the harvest thanksgiving service we had in Sintientze a year or two ago. People brought their usual offerings of rice and other grain, vegetables and fruit; but there was one gift presented to God that day out of the ordinary, the little son of a young mother, her first child, six weeks old. I can never forget that girl's prayer. I wish I could remember it in full, but this was the substance: "O God, my Heavenly Father, Thou hast given Thy best to me, Thine own Son, to be my Savior. How can I ever give Thee anything compared to that gift? I am unworthy to offer anything, but, Lord, take my little one, he is my best. Lord, put Thy Hands upon him, take him and keep him Thine for ever. Thou didst tell the Jews that their first-born were rightfully Thine and must be presented to Thee. I want to do even as they did. Lord Jesus, Thou wast once a little Child on earth, and Thou knowest all about little children's concerns; wilt Thou put Thine hand upon my little one? Bless him and take him to be Thine own." And on and on this girl went, and her dear small-pox marked face was lit up with the joy of having something, her best, to give to Jesus. Shall we be behind that Chinese girl? God wants our best, and is He not worthy of it? China needs consecrated sons and daughters who will be willing to go out, and make known the Gospel, throughout the length and breadth of that land. How many will say, remembering His great love to them, "Lord, take my best?"

"Never mind results. . . . Let us leave all to Him. Never mind if like Abraham of old we have to go out, not knowing whither; *He* knows. While unbelief sees only the difficulties, faith sees God between itself and them."—*J. Hudson Taylor.*



THREE LITTLE SCHOLARS AT SINTIENTZE.



## Editorial Notes

**C**ONDITIONS have now so changed in China that there will be no further need for famine relief money. There will be opportunity to use what money remains on hand, but it will be inadvisable to add to the supply, at least for the present. It is a joy to give this information to our donors. In doing so, we would earnestly thank them for their ministry through us to China's destitute ones.

May we again call attention to the Mission Prayer Union. This is an organization established for the purpose of enlisting and holding together those of the Lord's remembrancers who count it a privilege to pray specifically for China and the China Inland Mission. At present it has about 2,000 members, most of whom pray regularly for the various objects of prayer. To each who makes application for membership, a member's card is sent, together with an annual letter. There is an annual fee of ten cents, to cover the cost of the card and letter. We shall be glad to hear from any interested persons.

If any one wishes to understand recent events in China, and things as they are there, he will do well to buy Dr. Arthur J. Brown's lately published book entitled, "The Chinese Revolution." The book is not, for it is not intended to be, an exhaustive treatise. Nor is it, for it does not pretend to be this, the final word upon the subject of which it speaks. But it is a plain and helpful statement of facts concerning the new China, so far as present opportunity makes it possible to present this. The volume is to be obtained from the Student Volunteer Office, New York City, for 75 cents.

The World's Sunday School Association has established, in connection with its many activities, what it calls, a Waste Material Department. This department collects Sunday School material no longer desired and distributes the same among the missionaries working in foreign lands. Many of our own missionaries have applied for such material, including the large, quarterly lesson picture rolls, the small lesson picture cards, and also, pictures in general. Possibly some of our friends would like to assist in this matter. If they would, will they please communicate with the Rev. Samuel D. Price, of 1416 Mallery Building, Chicago, Ill. In reply, instructions for mailing, etc., will be forwarded.

It is not within our general province to recommend to Christians any work at home. But we cannot refrain from speaking a word of commendation concerning the National Bible Institute, of New York City. This is an interdenominational agency, of which Mr. Don O. Shelton is the president, which is founded upon a strictly evangelical basis and is governed by highly spiritual principles, and which has for its object the bringing of the Gospel to non-church goers. Its methods are the simple ones of reaching the people by mission hall and open air meetings, and by the

preaching of an immediate and full faith in Christ. It is a pleasure to add that God's rich blessing is resting upon the work of the Institute, to the saving and up-building of many souls. The offices of the Institute are at 156 Fifth Avenue, New York City.

Dr. Sunyatsen, the late president of the Chinese Republic, has sent out for publication in foreign journals an appeal to the British nation. The appeal concerns the opium traffic in China, and is a touching revelation of the sad facts of the present situation in China and of the burden which China's best statesmen are bearing in connection with this evil and in behalf of the Chinese people. Dr. Sen says that he realizes that the most important thing is to stamp out the cultivation of opium in China, but he affirms that this is a very difficult task to accomplish so long as it is impossible to prohibit the sale and trade in the drug. He states, with the opportunity to sell at high prices, that the temptation to plant is very strong. He then asserts that all efforts at extermination are hindered by existing treaties with Britain, and he appeals for further help to stop the sinful traffic at the beginning of China's new national life. Such language will find a lodgment in all true Christian hearts, and no one ought to fail to give the prayer needed to bring the opium traffic to a full and final end.

It is always with satisfaction that we receive and read the reports of the British and Foreign Bible Society. The report this year is no exception to the general rule, unless it be that it is more interesting and instructive than ever. The Annual Meeting recently held was the 108th of the kind. The chair was taken by the President, the Marquis of Northampton, and he was supported by many influential men. The Rev. J. H. Ritson, Secretary, made the report for the year, which was, so far as figures are concerned, as follows: The circulation last year reached the total of 7,394,523 volumes, this being 419,000 above the highest previous record. The total income was £258,509, this being £15,000 in advance of the previous year. Since the formation of the Society in 1804, it has issued over 236,500,000 copies of the Scripture. Eight new versions were added to the list during the past year. These are figures with a message. May God's blessing continue with this most notable Society!

"Behold a King shall reign in righteousness."—(Isaiah 32: 1). The present Prince of Wales made the remark when he was a little boy: "When I am king, I shall make a law that there shall be no more sin in the country." One's heart goes out to a lad who could have such a conception of a nation's need, and one's heart beats faster at the thought of such a need being fulfilled in this sin-cursed earth. But the little Prince will have to find out that sin can not be legislated out of the earth because it can not be legislated out of the heart, and older and wiser ones have long since learned that there is no hope for this

poor world except in the coming of Him whose right it is to reign. Then, for the first time on this earth, a King shall reign in righteousness and God's law shall be fully exalted. It is no wonder, with such a

vision in view, that the beloved Apostle cried: "Even so, come Lord Jesus!" And happy the man who fixes his heart where John fixed his, and who thus has wisdom to pray as he did for the coming of the King.

## China Inland Mission, North America

### Consolidated Summary of Philadelphia and Toronto Cash Accounts for the year 1911

#### Receipts:—

Balance from 1910:	
General Fund Account .....	\$ 962 68
Outfit and Passage Account.....	571 11
Home Special Account .....	133 30
	\$ 1,667 09

#### Received in 1911:

Missionary Account, for the support of missionaries in China and at home .....	21,670 42
Native Helper Account, for the support of pastors, evangelists and Bible women .....	6,047 30
Native School Account, for the support of native children in schools in China .....	643 34
Foreign Special Account, for Bible schools, orphanages, famine relief, purchase of Gospels, tracts, etc., .....	11,914 17
Home Special Account, for renting of Philadelphia offices and services of missionaries at home....	2,475 68
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China .....	4,434 80
Traveling Account, for traveling expenses of returned missionaries, officers and deputation workers .....	90
"China's Millions" and for Prayer Union Account, for printing and circulation of "China's Millions," and for Prayer Union members cards, circular letters and postage .....	21 00
Mission Home Account, for furnishing and repairs of Mission Homes .....	5 90
Meeting Account, for advertising meeting .....	50 00
General Fund Account, for general Mission use, (including interest on investments) .....	24,185 03
	\$71,448 54

#### Disbursements:—

Paid out in 1911:	
Missionary Account, remitted to China and paid out at home for the support of missionaries.....	\$31,640 70
Native Helper Account, remitted to China for the support of pastors, evangelists and Bible women .....	6,047 30
Native School Account, remitted to China for the support of native children in schools in China .....	643 34
Foreign Special Account, remitted to China for Bible Schools, orphanages, famine relief, etc.....	11,914 17
Home Special Account, for renting of Philadelphia offices, and for service of missionaries at home..	2,476 22
Outfit and Passage Account, for outfits and traveling expenses of Missionaries to China .....	5,078 30
Traveling Account, for traveling expenses of returned missionaries, officers and deputation workers .....	702 31
Candidate Account, for candidates' traveling expenses and for their testing and training .....	166 64
"China's Millions" and Prayer Union Account, for the printing and circulating of "China's Millions," and for Prayer Union members cards, circular letters and postage .....	1,040 72
Mission Home Account, for furnishing and repairs of Mission Homes, for interest and Trustee's fee and for moving expenses....	1,190 94
Meeting Account, for rent of piano, advertising, etc. ....	106 18
Support of officers and families and entertainment of visitors in Mission Home .....	2,616 25
Support of office and home helpers	5,614 80
Office Fixtures, printing, stationery, postage, telegrams, bank charges, etc. ....	1,000 57
House rental, fuel, gas, water, taxes and insurance .....	1,646 43
	\$71,884 87

#### Balance in hand:

General Fund Account .....	696 67
Outfit and Passage Account .....	77 61
Returned Missionary Account ....	312 50
Meeting Account .....	11 22
Home Special Account .....	132 76
	1,230 76

\$73,115 63

\$73,115 63

We have audited the Philadelphia accounts of the China Inland Mission for the year 1911, and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to us by Mr. H. J. D. Naftel, Auditor, and the Philadelphia cash account.

Philadelphia, 18th March, 1912.

(Sgd.) Lybrand, Ross Bros. & Montgomery.  
Certified Public Accountants



## Abstract of China Accounts

*Disposition of Funds remitted from England, America, and Australasia, and Donations received in China during 1911*

	Tls.	etc.	Tls.	etc.		Tls.	etc.	Tls.	etc.
<b>To Balance</b> .....			133,031	82	<b>General and Special Accounts:</b>				
<b>General and Special Accounts:</b>					By Payments to Missionaries:				
Remittances from England:					For Personal Use .....	222,433	47		
Dec. 15th, 1910, to Dec. 7th, 1911—					For the support of Native Helpers, Rents, Repairs of Houses and Chapels, Traveling Expenses, and Sundry Outlays on account of the Stations and Out-Stations of the Mission .....	74,189	93		
Funds for General Purposes of the Mission .....	\$98,501	33			For Expenses of Boarding and Day Schools .....	9,788	09		
Special Donations (including Morton Legacy \$24,333.33, and \$657.00 for Outfits, etc., of Missionaries on arrival in China) .....	66,678	41			For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses (exclusive of buildings) .....	4,772	23		
	*\$165,179	74			For Property Account (Special Funds for New Premises at Hotsin, Saratsi, Kaifeng, Lop'ing, etc., etc.) .....	25,824	74		
								337,008	46
\$165,179.74 produced at Current Rate of Exchange Donations in China and Receipts from America and Australasia, (at 59c. per Tael = \$79,566.88) .....			280,076	59	For Passages to England, America, and Australasia (including Special Funds Tls. 16,396.24) .....			28,196	17
From Exchange and Interest Account (at 59c. per Tael = \$3,647.34) .....			135,014	04	For Famine Relief .....			27,331	10
			6,189	06				392,535	73
			421,279	69	<b>*Balance carried forward</b> .....			161,775	78

\*NOTE.—This amount includes the sum of \$7,657.08, remitted to China during December, 1910, which was not acknowledged in the Cash Account for 1910. On the other hand it does not include the sum of \$9,557.75, remitted to China during December, 1911.

\*\*With the exception of Tls. 538.46, the whole of this balance belongs to Special Accounts to be used for particular purposes.

Tls. 554,311 51

(Tls. 392,535.73 at 59c. = \$231,330.31)

Tls. 554,311 51

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with exception of the items referred to in the above note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,  
Chartered Accountants.

1 Finsbury Circus, London, E.C., 2nd April, 1912.

# Hudson Taylor in Early Years

## THE GROWTH OF A SOUL

BY

Dr. and Mrs. Howard Taylor

This book deals with the early life and training of J. Hudson Taylor. The book is Demy 8vo, and extends to over 500 pages with 24 full-page Art Illustrations and 4 Maps.

"The biography of Hudson Taylor, written by Dr. and Mrs. Howard Taylor, is one of the most lifelike and therefore greatest biographies that have been published for many a year."—*The Expository Times*.

China Inland Mission, 1329 Walnut Street, Philadelphia, Pa., or  
507 Church Street, Toronto, Canada

# Information for Correspondents

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

June, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
3-480.....	\$ 50 00	5-493.....	\$ 2 25	13-503.....	\$ 5 00	17-515.....	\$ 20	24-525.....	\$ 1 00	29-534.....	\$ 20 00
481.....	100 00	494.....	1 00	14-505 Int.	30 00	516.....	5 00	25-526.....	7 00	535.....	20 00
5-489.....	200 00	7-495.....	5 00	507.....	20 00	517.....	2 00	527.....	20 00		
490.....	32 00	10-498.....	5 00	508 Int.	125 00	18-519.....	25 00	27-529.....	15 00		\$940 65
491.....	20 00	499.....	30 00	509.....	7 00	20-521 Int.	45 00	28-530.....	75 00		
492.....	4 50	12-501.....	1 20	510.....	2 50	24-523.....	4 00	29-531.....	5 00		
		13-502.....	25 00	17-514.....	10 00	521.....	1 00	532 anon.	20 00		

#### FOR SPECIAL PURPOSES:

June, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-479 fam.	\$ 8 50	3-484.....	\$60 00	3-488.....	\$65 00	13-504.....	\$30 00	15-513.....	\$ 2 00	27-528 fam.	\$ 7 00
3-482.....	45 00	485 fam.	5 00	7-496 fam.	5 00	14-506 fam.	10 00	17-518.....	20 00	29-533.....	30 00
483 fam.	5 00	486 fam.	50 00	10-497.....	15 00	511.....	50 00	18-520.....	15 00		
		487 fam.	12 00	11-500.....	60 00	15-512.....	8 00	24-522 fam.	2 00		\$504 50

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

June, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
3-639.....	\$ 2 50	8-653.....	\$ 50	14-666.....	\$ 2 50	21-680.....	\$ 21 00	28-695.....	\$ 10 00	29-706.....	\$ 5 00
641.....	25 00	10-656.....	5 00	667.....	2 50	681 anon.	25	29-697.....	5 00	707.....	50 00
642.....	275 00	658.....	1 00	17-669.....	1 85	683.....	1 00	700.....	2 00		
4-644.....	4 00	659.....	8 00	18-673.....	1 00	26-686.....	1,000 00	701 Int.	562 50		\$2,253 65
646.....	5 00	660.....	25 00	674.....	10 00	688.....	1 40	702.....	1 00		
647.....	9 40	11-661.....	25 00	675.....	25 00	27-689.....	50 00	703.....	2 00		
6-650.....	15 00	12-664.....	50 00	676.....	5 00	693.....	5 00	704.....	15 00		
		14-665.....	10 00	678.....	1 25	28-694.....	10 00	705.....	3 00		

#### FOR SPECIAL PURPOSES:

June, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
3-640 fam.	\$ 2 50	4-651 fam.	\$ 1 30	12-663 fam.	\$ 33 00	18-679 fam.	\$ 6 00	27-690.....	\$ 2 00	29-699.....	\$ 35
4-643.....	10 00	6-652.....	50 00	15-668 fam.	11 00	22-682 fam.	5 00	691.....	1 00		
645 fam.	10 00	654 fam.	1 50	17-670.....	19 00	24-684 fam.	30 00	692.....	6 20		\$273 66
648 fam.	2 00	8-655 fam.	5 00	671 fam.	5 00	685 fam.	10 00	29-696.....	5 00		
649 fam.	6 00	10-657 fam.	2 00	18-672.....	5 00	26-687 fam.	3 81	698.....	6 00		
		11-662 fam.	10 00	676 fam.	25 00						

#### SUMMARY:

##### FROM PHILADELPHIA—

For Missionary and General Purposes. \$940 65  
For Special Purposes..... 504 50  
\$1,445 15

##### FROM TORONTO—

For Missionary and General Purposes. \$2,253 65  
For Special Purposes..... 273 66  
\$2,527 31

\$3,972 46  
Brought Forward..... 30,659 40

Total..... \$34,631 86



# CHINA'S MILLIONS

TORONTO, AUGUST, 1912

## The Blessing of Blessings

BY HENRY W. FROST

*And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,*

*The Lord bless thee, and keep thee:*

*The Lord make his face shine upon thee, and be gracious unto thee:*

*The Lord lift up his countenance upon thee, and give thee peace.*

*And they shall put my name upon the children of Israel; and I will bless them.*—NUMBERS 6: 22-27.

**V**ARIOUS titles might be given to this passage of Scripture. First, we might call it the Mosaic Blessing, because the Lord gave it to Moses to use in blessing the children of Israel. Or, it might be called the Aaronic Blessing, because the Lord gave it to Moses to pass on to Aaron and thence, to the children of Israel. Or, it might be called a High Priestly Blessing, because the Lord gave it to Aaron and his successors to use in their office as high priests over Israel. And lastly, it might be called the Messianic Blessing, because Aaron and his successors, in using it, represented the Lord Jesus, the coming Messiah. In connection with this last thought, it may be true—though I do not say that it is—that Christ, when he went away from His apostles on Olivet and blessed them, used these very words. Also, it may be true that when this same Jesus shall return to earth that He will again use these very words. At any rate, the blessing is a Messianic blessing, for it comes from Christ, and it is intended for both literal and spiritual Israel.

Note now, that the blessing was from all eternity, and that it originated in the person of God. I stop to emphasize this thought in order to bring out its relationship to our personal lives. In our spiritual experience we have often greatly longed to be blessed. Under such a constraint, we have come into the presence of God almost wrestling with Him to obtain the blessing which we desired. But some way or other, the blessing did not come. Then we have struggled on, until we have cried out in our anguish: "Hast Thou but one blessing?—bless me, even me also." And yet heaven remained silent. Then there crept into our hearts this thought: "Oh, that God were as willing to bless me as I am to receive a blessing!" May I say to myself as well as to yourselves, that this conception was about as near to blasphemy as any that a Christian man might have. Is this our understanding of what we are and of what God is? Mark it, before ever we were born; before ever we knew Jesus Christ; before we had any idea of a new and holy life; before ever our hearts thought of going out to God in longing for blessing; yea, from all eternity, Jehovah had prepared this blessing and all

other blessings for us. For the source of all blessing is in the eternal heart of God. And hence to-day, there in the glory, Jehovah-God is prepared to bless us beyond our longing or our readiness to receive blessing. Therefore, the hindrance, if there is any hindrance, is not there, but here; it is not in the Heart of hearts, it is in these wayward, rebellious hearts of ours.

Note also, that the blessing is a Triune Blessing. For once in Scripture it is a helpful thing that we have the text divided into verses, for the blessing is thus rightfully broken up into three parts, as contained in verses 24, 25 and 26. With this division before us, we may gather the fact that the blessing, while one, is in three portions; and hence, from the number three, we may conclude that it is God's perfect blessing. I take it for granted that you understand the significance of numbers in the Scripture. One, you will remember, stands for unity; two for harmony; three for divine perfection; four is the world-wide number; five is the number of grace; six is the incomplete number, which, while aiming at seven, never reaches it; and seven is the number of divine fulness. You will see from this, and especially from the meaning of the number three, that God has had a purpose in putting this His Blessing of blessings into a three-fold form; for He would thus have us conclude that He desires to bless us with a perfect blessing. To emphasize this thought, may I say that I once gathered out of the New Testament all of the benedictions recorded there; that I then compared them with the blessing which we are now considering, and that I then made the wonderful discovery that this Old Testament benediction practically anticipated the New Testament benedictions, and held within itself all of the blessings which the New Testament benedictions bestowed. In other words, God has concentrated in this blessing the divine perfection of His mind and will for us. This means, if we may only be blessed with this blessing, that we shall be as perfectly blessed as the supremely and infinitely Perfect One can bless us.

Note once more, that this blessing is, not only a triune blessing, but also, that it is the blessing of the



Triune God. If you will look at verses 24, 25 and 26, you will see that each verse begins with the word, "Lord," and you will notice that the word "Lord" is printed in capital letters, which makes the word equivalent to the word Jehovah, as it appears in the Revised Version. All of this means, when it is understood, that each of the three verses sets forth, though not to the exclusion of the other persons, a separate person of the Holy Trinity. In the 24th verse, it is God the Father who is in the foreground; for Ephesians 1: 3 tells us that it is the Father who blesses with all spiritual blessings, and John 17: 11 tells us that it is He who keeps those whom Christ gives to Him. In the 25th verse, it is God the Son who is in the foreground, for it is the promise of Ephesians 5: 14, if we shall awake from our sleep, that Christ will shine upon us, and Revelation 22: 21 expresses the desire that the grace of our Lord Jesus Christ may be with us. And finally, in verse 26, it is God the Holy Spirit who is in the foreground, for Christ's teaching in John 14 and 16 makes it plain that the other Comforter, namely the Spirit, should reveal God to us, and that He should be our eternal peace. Hence, we have a blessing here which the three persons of the Trinity, singly and unitedly, desire to bring us, each one longing to bless our needy lives, and then all of them entering into a mighty union to bring this to pass. The question, therefore, may well be asked: If this, the Triune God, desires thus to bless us, who shall hinder Him? Shall Satan? Shall fallen angels? Shall demons? Shall man? Yes, there is one who may hinder. But it is not any of these. It is myself, or it is yourself. We, and we alone, may stop the overflowing of God's benediction from yonder throne. Powerless as we are, we are powerful enough for this. But suppose that we should choose to have it otherwise? Then, there is no one in the universe who may prevent our being blessed by the infinitely loving and powerful Triune God.

Coming now to the consideration of the blessing itself, let us note what each portion of it contains. Having the first portion of the blessing in mind, namely, that given by the Father, I shall call this the blessing of a full salvation. I do not mean by this that it is the blessing which brings us, as a first experience, our first salvation, for it is to be remembered that the blessing is addressed, not to unsaved persons, but to those who are already redeemed. What I mean then, is this: it is possible for the Lord's children to be saved, and yet not to be saved in the sense that this first portion of the blessing promises. Perhaps you will better understand what I mean if I remind you that the Salvation Army people, when you ask them if they are saved, sometimes answer: "Yes, I am saved, and I am beautifully saved." That is, the 24th verse suggests that, in addition to our being saved, we should have the beauty of the Lord our God upon us, and thus, that we should be fully saved. It is interesting to note, in this connection, that the word "bless" is a pictorial word; that it represents a worshiper kneeling in the presence of God and giving God his praise, and then, in return, the blessing of God descending upon him; it is also interesting to note that the word "keep" is another pictorial word, and that it presents the idea of a garden which has been hedged

about and is thus protected from all harm. Thus will our Father bless and keep us.

Considering now the second portion of the blessing, namely, that given by the Son, I would call this the blessing of a great empowering. As touching power, we have radically false conceptions. We think of power as an abstract thing, and as something to be obtained from God and then used by ourselves. But this is not the Scriptural conception of power. Power is not a thing, but a Person, and that Person is God. This is the meaning of the verse in Acts 1: 8, as it rightly reads: "But ye shall receive power, the Holy Ghost coming upon you." That is, power was in the Holy Ghost as He proceeded from the Father and the Son to the Apostles; and hence power is in this same Holy Ghost as He may proceed from that Father and Son to us. When we receive such power, we do not use the power, but the Power uses us. In consequence of this, what we need most of all, in order to enter into a life of power, is to be brought into contact with the risen and glorified Christ. And it is just here that the 25th verse meets us and makes divine provision for us. The moment that we permit Christ to let His face shine upon us and be gracious to us, our weakness is turned into strength. In the Book of Proverbs we read: "In the light of the king's countenance is life, and his favor is as a cloud of the latter rain." If these words are true as between a king and his subject, they are infinitely more true as between the King of kings and the one who follows Him. I heard a story the other day which strongly illustrates what I am seeking to say. A young man had gone out from a Christian home to college; but he had forgotten to apply there the principles which his parents had taught him. Hence, when he furnished his room, as is the custom with some young men, he hung some most doubtful prints upon the walls. By and by, his mother paid him a visit, and she was grieved to notice these pictures. But she was a wise woman, and she went home without a word of comment or rebuke. Later, however, she purchased and sent to her son a copy of Hoffman's picture, "The Head of Christ." Then, later, she paid her son another visit. Going to his room, she found the head of Christ in a conspicuous place upon the wall; and she discovered that all of the other pictures had disappeared. That young man had found that he was constrained, with the face of Christ before him, to cleanse his life; and so the doubtful pictures, one by one, had disappeared. It is some such experience as this that the Son of God is desiring to bring to us by the shining of His face toward us and by the favor which He would show to us. And if we may but receive this His blessing, we may be sure that all the dark and doubtful things will pass away from us. Then, in this new life, we shall have received power, because we shall have received Him.

Considering finally the third portion of the blessing, namely, that given by the Holy Spirit, I would venture to call it the blessing of a full communion. And this is what our hearts are hungering for, is it not? We want the blessing of a full salvation, and we want the blessing of a great empowering; but we want most of all, in order that these blessings may continuously be ours, the blessing of a full com-



munion. And God has provided for us, as expressed in this 26th verse, exactly what we desire and all that we need. For this lifting up of the countenance upon us and this giving of peace to us mean just this; that Jehovah is prepared to hold us in fellowship with Himself and to reveal His love to us more and more. Yea, He purposes, if we shall not forbid it, to keep so close to us and to keep us so close to Him that we shall ever be "face to face," and with "nothing between." This will not mean sinlessness on our part; but it will certainly mean a putting away of all conscious sin, and a walking in trustful obedience before the Holy One. In such a relationship, the blood of Jesus will continue to cleanse us from all sin, and we shall walk in the light even as He is in the light. What joy and peace this will mean to the soul, only that soul will know. But we shall be blessed indeed, with the blessing that maketh rich. A friend of mine lost his wife, and he was thus left alone, except for his motherless boy. The father's heart was broken; but the little boy did not quite realize what had taken place and went about his play merrily enough. One night, however, the lad was lying beside his father trying to go to sleep, when he suddenly said: "Father, where is mother's face?" He had just come to miss the face which had been, after all, the light of his life. Have you ever been in such midnight darkness? Have you ever suddenly come to know, in spite of work and play, that the face of God has vanished away, and that the light of

your life has gone out? If you have, it is because sin, in some way, has come into your life and your communion with God has been broken. For myself, I know nothing more awful in human experience than to have the face in the glory thus pass away from one's sight. But, on the other hand, I know of nothing more blessed, than to see again its brightness and beauty. This last experience is what Jehovah is longing, is waiting to do for us. If, therefore, there is known sin, let us at once confess it, and thus put it far away. Then, God the Holy Ghost, will restore to us the fellowship which we have lost, Jehovah's countenance will be lifted upon us, and we shall have the peace of a full and deep, and unbroken communion.

In conclusion, God makes it plain how we may receive and continue to enjoy this blessing of blessings: "They shall put my name upon the children of Israel, and I will bless them." If we desire the blessing, we must shelter ourselves beneath the Name of names, for that Name stands for the person of God's dear Son, even the Lord Jesus Christ. However infinitely Jehovah longs to bless us, He has but one way in which He may bring this to pass; He may only do so for the sake of Him who died on Calvary's cross and who sits on heaven's throne. To the degree, therefore, that our trust is in this Christ and that we hide ourselves in Him, to that degree shall we be blessed. May we not believe then, since we trust in Him who is worthy, that the flood-gates of blessing will be opened even upon us.

## Christ the Power of God Unto Salvation

BY MISS A. HENRY, YANGCHOW, KIANGSU

**G**REAT and many are the changes which have taken place since I last wrote, and all we trust are for the best, both for the church and for the country. We fail to comprehend why six of the beloved Christians and enquirers should have been called away in five months, yet so it has been, and they are now "seeing the King in His beauty" and "satisfied forever." We would that they might have remained here to witness for Him amid the heathen darkness, but God's "Higher thoughts" and "Higher ways" are always right and good, and go towards the accomplishment of His great and eternal purpose. First, Baby P'an entered the glory, and the parents sweetly said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Then followed a clever young woman of 19 years, who came to our house for Bible study. During that time she found Christ, went back to her country home, witnessed faithfully, and soon was translated. People remarked upon the light which illuminated her face. Truly "The entrance of His Word gave light," and it shone forth to a marked degree—once so dull and solemn, but now so changed—people inquired the reason! Miss U herself rejoiced in telling them that He who is the "Light of Life" now dwelt within. She was preparing to return to us when suddenly typhus fever overtook her, and in a few days the Master had taken her to be with Himself; "Arise, let us go hence," and they two went on and in together.

"Lo, these are *part* of His ways," and we

said "Even so Father for so it seemeth good in Thy sight." Mr. Wang and Mrs. Kwoh next entered, both old, but leaving a bright testimony—just waiting to go. For their faith we gave thanks and rejoice in their joy—"most blessed forever." Then came to us the greatest shock of all, for the Lord called at the home of our beloved Miss Fang and gently piloted her over, and now she too is where none can persecute or hinder her serving Him whom she loved and served upon earth, even though for so short a time! She was a beautiful young woman, beautiful in every way and loved by all. Four of her aunts had died of consumption, and we well knew the awful disease had planted its seeds within her. The doctor said "she may live for some years if open air treatment is possible," and thus it was she came to our home, and we had the joy and privilege of caring for and teaching her for five weeks. Never have I taught one so receptive and clever. In a very short time she could repeat the catechism without a mistake. The whole of the miracles she knew off by heart. In the study of the Bible she delighted, but best of all yielded herself to Him who died to redeem her. What a happy five weeks—I will never forget them. She had formerly lived such a life of seclusion that this was quite a new experience, and she was enjoying it to the fullest extent, when suddenly came the command to return to her home, she was needed there, etc., etc.? How very sad she became, for *well* we understood why such a message



was sent—a Christian indeed—she might live in our home and recover if she could, but to become a Christian was more than they could endure, so back she must go even if it meant death, which it did. *Death* did I say? Nay, "*Life*" even "*Life for evermore.*" Her Bible was taken from her and she was followed from room to room like a prisoner lest she should read secretly. Not allowed to attend the services, she fretted, and all kinds of so-called pleasures were offered her, but without avail. When we visited we were not permitted to remain in the room alone with her. Her brother, a scholar in our school, sought to strengthen her faith, for he is a Christian, but him they also tried to hinder. Dear Miss Fang suffered much those days, but not for long. The brother took diphtheria and scarlet fever; she helped nurse him and contracted the disease. On the Thursday morning we saw her, and during the afternoon she was visited by some members of our Christian Endeavor Society. The Mission Doctor came again and again, but at 9 p.m. the call to higher service had come, and earth knew her no more—she was where she might serve Him and that *perfectly*. The sorrow of that home was indescribable; my heart turns away as I think of it, for they knew not the Comforter. Needless to say, all that could be done to help and comfort was, and now to our intense joy we see a change gradually creeping over them, and the latest is they desire to buy a Bible and hymn-book for themselves—"God moves in a mysterious way, His wonders to perform." Miss Fang left a bright testimony. The day she passed away she said, "I have seen Heaven, and it is all so beautiful, and I am going there step by step." The son remains firm and witnesses in the home, and some of those who persecuted her now come to worship.

Mr. Lin, with whom many of you are acquainted—the one who built the "Holy Temple" outside the "West Gate," was the next to leave us, and we could only give thanks when this suffering saint entered into his rest. Only Eternity will reveal what was accomplished in and through his life and services here.

"And again they said Hallelujah."

You remember my telling you of the "Cripple Preacher" and Gate-keeper who had been so much used? He is now in the hospital, and the doctor holds out no hope for his recovery. How we miss him, and would that he might be raised up for further service, but if God wills it otherwise, we will believe it is His *best* for him and us. Mr. P'an has led quite a few to Christ, and I was most interested in seeing a woman—who was a beggar until she heard the gospel and believed—come into the chapel, bringing with her a beautifully dressed lady and her daughter-in-law. This beggar heard the "good news of salvation" from the Cripple Preacher at our home, then went to beg at this lady's house and told it there; which resulted in the beggar being employed to run messages, etc. Later some of the church members were invited to this home to tell more of the wonderful story. Then the next thing was to see them thus come to the service together! And so it is the work goes forward. Mr. P'an is very happy in the thought of going, and would rather do that than stay. Will you ask that

helpers may come forth to take their places; we are sadly in need of them.

You remember the story of "Big Sister and "Little Brother," to whom I introduced you last time—I wish you could see them now—he is so bright and happy in our home. An elder sister has come to live with and serve us, while "Little Brother" is "monarch of all he surveys." He is loved by all, and is so sweet and good; goes to bed laughing, or singing "Jesus loves me," and gets up doing the same. I was very amused about a fortnight ago, when I opened the door of the women's preaching hall, I said to him: "You remain here until I return." When I did so, it was to behold this little mite of five years, with both hands filled with red tracts which he had taken off the table, and, standing in the street, was distributing them to the passers by and inviting them to come in and sit down! It was a sweet picture, and I trust in future he will become a great preacher. His second sister is now at boarding school and full of promise. We hope to have "Little Brother" educated later. Please pray for these, only three of thousands, nay tens of thousands who have suffered or perished in the awful famine. It hurts me to write about it, and especially as we think of the plenty in the homelands and what might be if only Christians would carry out the command of the Lord Jesus Christ.

The work at South Gate is moving forward, and inquirers are being added. Sorrow we have, but also much of joy, while we still wait for the "new thing" He has promised. A few weeks ago a soldier—one of the "Dare to die" band—came to our hall, and this is what he told us. He said, "I went to fight at Pukeo and was wounded in the battle. They took me to Luhoh and placed me in the mission hospital, where my leg was amputated. There I heard the gospel and prayed for the first time. Before mounting the operating table I asked God to spare my life, which was then 'nine parts gone,' and this He did. I remained there forty days, and the kindness and love bestowed upon me, I never expected to find upon earth. Not only did they attend to my body, but taught me daily, and when leaving exhorted me, upon reaching Yangchow to go to a preaching hall, and now I have come and desire to live only for one thing, and that to recompense the Love of God and to preach the gospel." He certainly seems most sincere, and is ever an object of interest, as in the hall or outside the door he stands telling of the grace that saved him. His knowledge is remarkable for the time he has been learning, and he also has power to impart what he knows. He spends quite a good deal of time with us and brings many others. Please remember soldier Feng. It is a pathetic sight to see this strong man coming in on his crutches and everybody making way for him. There is quite a work going on amongst the soldiers, too. The General consented to a distribution of gospels amongst them, and next Sunday there is to be a "parade service." A suitable building is being provided by General Chu and the soldiers will march in proper military fashion with their officers to the place. The General intends being present also. We can hardly realize that we are in China when we have such as this. *New China*—It is indeed *new*. There is no drill on Sunday, hence they are



free that day, which brings many to our services, but this new departure—the parade service—will no doubt be enough for them, unless they become really interested, which we trust they will. It is a great opportunity. Doors are opening widely all around, but, alas, that there are so few to enter them!

Last month at the South Gate, Yangchow, we conducted an "Evangelistic Campaign," which lasted for three weeks and was attended by thousands. It was a most encouraging time, and some professed conversion, and have since been attending the services. Remember the seed then sown and pray that fruit may appear. We seem to live one step from Heaven only, so great is the joy of all this service.

As I write yet once again from T'aihsing my heart throbs with joy on the one hand and sorrow on the other. We reached this city last week, and since then hundreds have heard the gospel in our hall, and also hundreds of gospels have been sold. How interested I am in this place, and I want you to be the same, and do a fair share in making known the glorious gospel, or in preparing the way for it to be made known. We are now preparing for an "Evangelistic Campaign" to be conducted next and the following weeks—21 days in all. Our hopes run high. "Not by might nor by power, but by My Spirit saith the Lord." I have been house-hunting and have at last secured suitable premises right in the centre of the city. Mr. Orr, with Chinese helpers, will conduct the men's meetings, while some beloved women helpers, with myself, will take charge of the women's; my heart yearns over the people here, and how gladly would I lay down my life in and for the city and its inhabitants, if only the end can be accomplished.

Dark, dark T'aihsing. Are you doing *all* you can for it? Pray as you have never prayed before, for I have heard the voice of God saying "Go forward," and this I am doing. The time to really take possession has come—I mean in the way of remaining here; we will now seek premises inside the city for permanent work, and either myself or some of the helpers will stay on!

Please do not leave me to bear this burden alone. A whole city in heathen darkness. It all looks so hopeless, and as if that darkness could never be dispelled, but your prayers and faith can bring it about. It is going to be a fierce battle—to storm the forts of sin and Satan. He is working, too, and, alas! he has so many willing servants. I desire, if possible, to get a good hall for preaching, and guest halls for men and women, and hope later we may build. I am quite content to live in a tent and seek nought for myself, but Oh! I do for the people's sake, for the sake of Him who died for T'aihsing. Your prayers can help me procure these buildings. There are a few enquirers—remember these also. Mrs. Li, the opium smoker, of whom I wrote, is at this moment sitting opposite me studying. She is not wholly free from it yet, but is a very different woman to what she was. Please claim perfect deliverance for her. She would make a splendid worker, and we need such here. Do ask that the Holy Spirit will prepare all who are saved to be faithful witnesses of His love and power. There is one thing of special interest—that is a girls'

school opened and supported by Miss Chang, who has been educated in mission schools, both in China and Japan. There are several teachers, all of whom profess to be Christians, but not bright. Forty girls under their influence, if truly consecrated, would mean much for the city. Will you help bring this about? We visited the school, all we saw was of deep interest, quite up-to-date, and I was glad to hear some of the scholars who have just been in to hear the gospel say that Miss Chang talks to them of these things. Miss Parr of Australia, has come to give me some help at Yangchow, and instead of remaining there, I am taking advantage of the opportunity of doing all we can here. I count upon you to be my fellow workers in this most solemn service. Be true to God and the perishing souls in T'aihsing, for "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

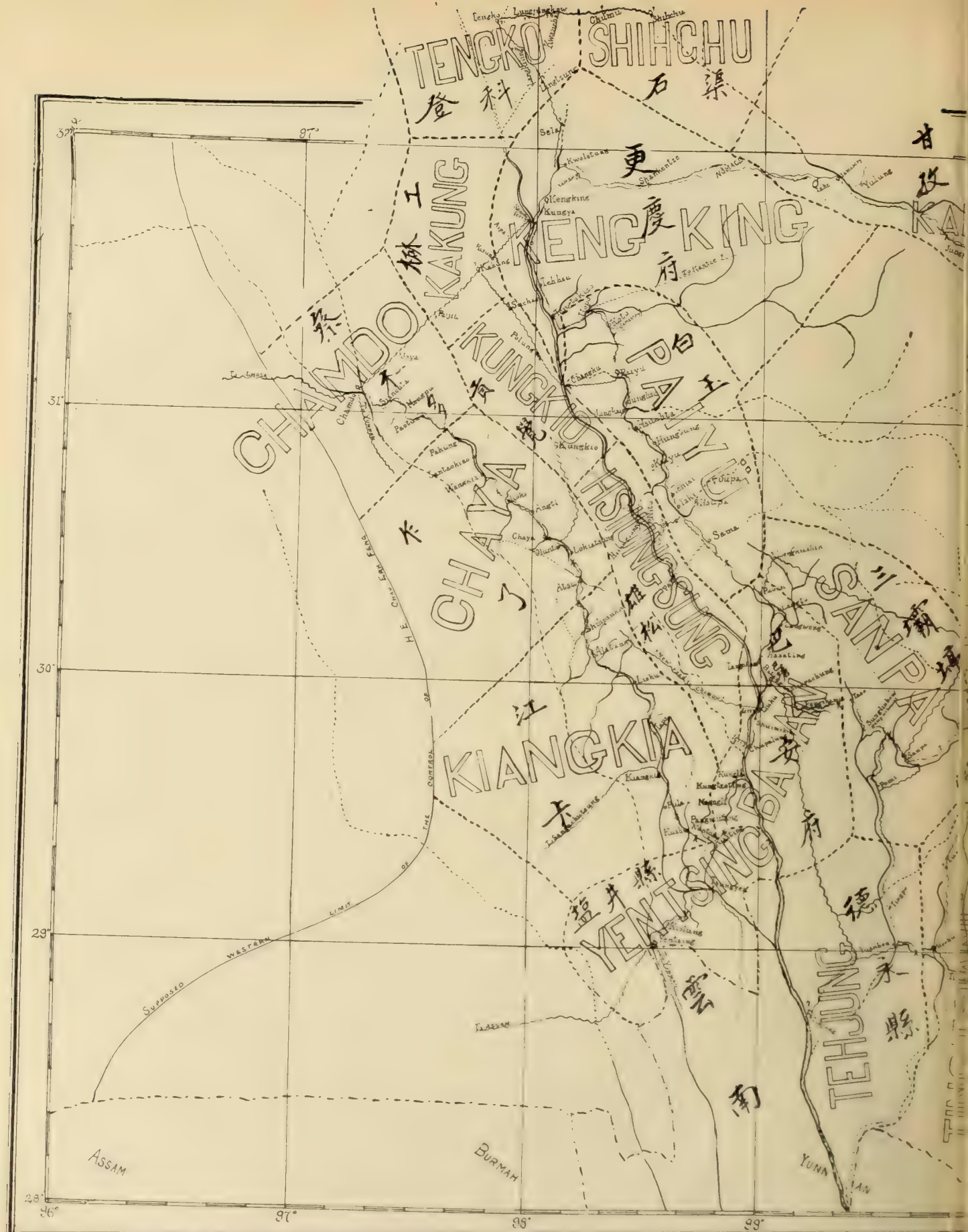
Of the Christian Endeavor Society I have said little. Many of its members are examples of sincerity and zeal, doing their part so faithfully, making sacrifice in every way for the good of others, bearing their part of the responsibility bravely, and seeking to win souls. Some also spend whole nights in prayer, and this accounts no doubt largely for their fruitful lives! Pray for the South Gate Endeavorers. It is a privilege to be associated with some of them, and when I see them hiring barrows, etc., and going forth at their own expense to make known the glorious gospel, I feel what possibilities there are for the future, for if they continue growing in grace and in the knowledge of the Lord Jesus Christ, they will certainly become men and women of power.

And now, beloved fellow workers, it is with a heart cry that I close this epistle, and in the name of our Coming King I beseech you to be faithful in doing *all* within your power to bring T'aihsing to Christ.

Mrs. A. L. Shapleigh writes as follows:—"In a private letter of more recent date than the above, Miss Henry writes that the 'Parade Service' was held, as planned, in Yangchow, attended by General Chu and 1,000 officers and soldiers. Such was the impression made upon the General that he requested Mr. Saunders to conduct three additional services on three successive days, to reach, in turn, the upper, middle and lower classes, and offered to put out proclamations at his own expense, announcing these services. Never before has such a thing been known in Yangchow.

"May we in the homeland, who read of these opportunities and open doors, give ourselves to prayer, asking that much fruit to the Lord's glory may be the result of so much faithful seed-sowing. The missionaries long for a deep work of grace in every heart. The Enemy is busy. Let us not forget our privilege and solemn responsibility as helpers by prayer."

"God will not give His glory to another, and has frequently to hide the results of labor that He may hide pride from man."—*J. Hudson Taylor.*



Some of the streets and some of the names are in Chinese, officially, as

KWA





## Tibet's Condition and Need of Workers

BY MR. JOHN R. MUIR

A RECENT letter from Tatsienlu contains this sentence, "I am all alone in 'Tsao ti.' " The writer is Mr. Robert Cunningham. Although most of the missionaries in West China have found it necessary to leave the troubled districts for the quieter parts, and after all the other workers on the Tibetan frontier have retired, this young man has refused to go, and he is now the only one left. He calls the country "Trao ti." On the map we have drawn it is called "Kwanwai." The former, meaning "grass country," is the colloquial term used by the Chinese to designate the territory we are to speak about. The other term is used by the officials. It means that the country under question is considered to be "outside" the Empire. Any part, or all, of the Dependencies of China might be called "Kwanwai," but we are using it in this district because the Chinese employ it in this sense.

With the use of a map we want to make you acquainted with this neglected part of the mission field. What we have shown as the territory under the jurisdiction of the Chinese High Commissioner for Border Affairs is as large as all the rest of the province of Szechwan. In that province there are, ordinarily, more than two score mission stations manned by several hundred missionaries, not to mention native helpers. It is as large as the province of Chili, and much larger than most of the Chinese provinces. It is as large as the province of Manitoba. It is as large as the States of Mississippi and Alabama together, and somewhat farther south. It comprises just five per cent. of the whole Tibetan plateau, where there is not one mission station. And in the great stretch that we are considering there are eight missionaries working in two stations!

This region is not a waste wilderness. There are many stretches where no settlers are met with on the main roads, but a better knowledge of the country reveals small settlements in all the adjacent valleys, and nomads on all the hills around. From a casual estimate of the number of souls residing in the territory, we conclude that there are at least one million people. Here we have a great contrast to the province of Szechwan, with its sixty million, and an explanation of the reason for the neglect. It has been difficult to see the needs of the one million scattered over an area as large as another similar area where there are sixty million.

But we make our plea for the one million who have as much need of the gospel as the sixty. In all the

territory under discussion we have never had more than two Protestant mission stations. To-day the one at Batang is without missionaries, on account of the disturbances, and at Tatsienlu there is only one. When we were first acquainted with this district in 1906, we found that there were four Catholic mission stations in this territory. They took advantage of every opportunity that has been presented since then, and have now added three more, while we stay practically where we were. There is every reason to believe that even during this period of uncertainty they will develop as fast as they can, and they will soon have mission stations all over the district comprised in this map. Ought we to be less zealous than they? Or shall we permit them to be the teachers of the Tibetans?

A glance at the map will show that there is a great opportunity for the church just at present. Until 1906 this whole region was, speaking generally,

closed to the missionary. We were permitted only along one road, with many restrictions. But year by year journeys were taken in one direction and another, till the whole territory had been seen by our missionaries. At the same time many changes had been wrought in the government, and the Chinese government officials felt that they could properly protect us in almost any part of the country. Many new officials had been added and the whole country put under twenty-three magistrates.

It is in the consideration of these twenty-three dis-

tricts that we find the present opportunity. Wherever we have found places where there are no people, or places where the people do not remain all the time, we have been told that it was impossible to settle an official there. It is taken for granted then that there are people in all these places, or the Chinese would not have placed officials there. As a matter-of-fact that is true. We have not visited in five or six of them, but we concluded that what was true of the others was true of them as well.

We have found then that there are many Tibetans living in each one of these districts. The villages are small and often far apart. But there are also nomads in every available place feeding their flocks. Some districts, such as Sanpa, are almost entirely nomad. There is not a village of any great size in the whole district. But the Chinese consider it of sufficient importance to place an official there. Surely it is equally important that we have a work established for the people of the district. Some districts, such as Keng-



TIBETAN LAMAS EXORCISING EVIL SPIRITS.



king, contain many manufacturies, while Tingsiang and Kantze are almost entirely agricultural.

Each one of the centres of these districts is about five days' journey from the centre nearest to it. "We cannot conceive of any plan for missions that would place stations more than five days apart. No missionary ought to be obliged to leave his home more than a day or two in every direction to come into contact with all the people of his district. Traveling is so difficult that he ought not to travel. But that would mean opening twenty-one more stations! That would seem out of the question. And it will be, as long as we are as indifferent to the claims of these people as we have been. What is more to be deplored is the fact—as we see it—that it will still be a long time before we have even one more station opened. When the clouds of war and rebellion clear away so that we can once more settle down to work, it may be possible to set aside men enough to go and open the third station. Then several years afterward we may be in shape to open the fourth; and when will the last of the twenty-one be opened?"

That is as fast as we are going now in mission work. With over one thousand workers now in the

China Inland Mission, it would seem as if there might be more for such work as this. We have now just eight workers set aside for the Tibetans, and the rest of the thousand are needed so much in their own spheres that there are no more that could possibly be given to us. So, if the twenty-one stations are ever opened, we must have an unusual response in the matter of workers for Tibetan work.

As you look at the map will you try to imagine how you would feel if you were in one of those stations now opened, with the knowledge that all the others were waiting for the gospel. And then will you try to imagine how you would feel if you were the one who was saying, "I will help you! I will go!" Since we have been in the homeland many have said that they would like to go. Perhaps from a dozen volunteers only one will be able to go, so there is all the more reason why you should consider the call. This article is presented to you with the prayer that you may consider your own part. And we would urge you to cut out the map and place it where you will be continually reminded of the twenty-one districts among the Tibetans where we have never had a mission station.

## Taichow Medical Mission Report

BY JOHN A. ANDERSON, M.D.

IN reviewing the year's work, we would ask for praise to God for permitting us to see the medical work grow to its present dimensions. In the Spring and early Summer the hospital wards were crowded out. Believing that an extension should be made on the women's wing;—but without telling any one, we commenced to ask God for the money that was needed. Immediately friends in Scotland were moved to send liberal gifts, which were used for this need. Now we rejoice to have the extension completed, and with it, a covered gangway connecting the women's wing with our operating theatre. The hospital has grown far beyond our expectations. Including a few beds still used for some cases at the old hospital, we have now accommodation for seventy in-patients. Our picture shows the hospital buildings and gate, from the western aspect. The hospital is situated in the main block, under the operating theatre. The covered gang-

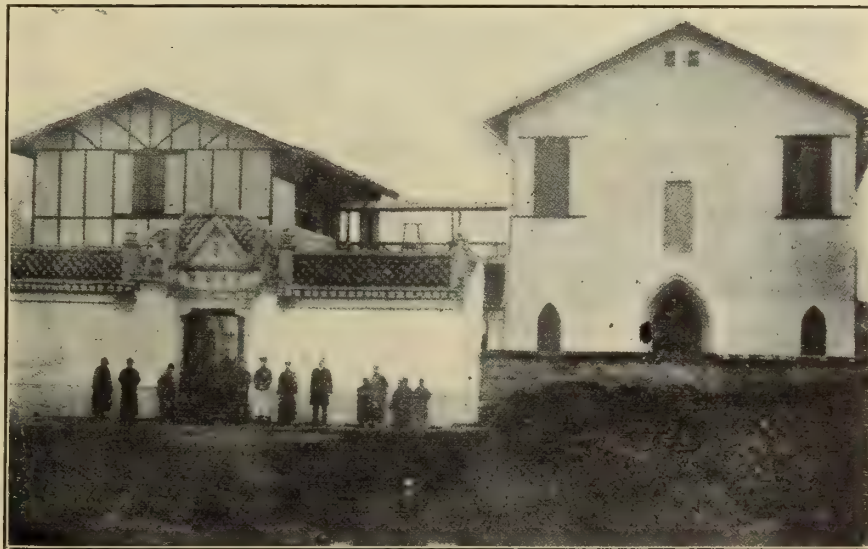
way connecting the latter with the women's wing, overshadows the dispensary block below.

The unrest reduced the medical work by about a half during the latter part of the year.

### DISPENSARIES.

The city and the two branch dispensaries have been carried on during the year with the exceptions noted below.

The City Dispensary has had an attendance considerably smaller than last year. Much seed has been sown by the preaching of the Word, and by the circulation and sale of Scripture portions and other books. People of all ranks and classes, from the highest officials,



TAICHOW HOSPITAL.

Foreign Staff:—John A. Anderson, M.D.; J. Ross Anderson, M.D.  
Hospital accommodation:—seventy beds, three dispensaries.

gentry, scholars and merchants down to the poorest and most ignorant, have come for help and healing.

Haimen Dispensary was closed during the Summer months. The work moves along quietly with two clinics monthly.

Tientai Dispensary has still a good attendance at



its clinics, although considerably smaller than in previous years. The falling off in numbers is doubtless partly due to the opening of a branch dispensary in this little town by the C. M. S. The Tientai roads have been infested by robbers since early in the Summer. It is unsafe for travelers unless under a strong military escort to take anything to or from that town. The town itself, as already mentioned, was raided by a robber band. For several months we have discontinued our visits there.

#### HOSPITAL.

The flood of last Autumn destroyed amongst other things some of the hospital records, so I am unable to give a full report of the work. At the time of the flood the C. M. S. hospital kindly received some of our patients.

The women's hospital wards were closed during the two Summer months that we were away; but the men's wards have been open throughout the year.

The unrest in the surrounding country has prevented many of the sick and suffering from coming to us. People were afraid to leave their homes for fear of being robbed on the way, or of having their houses plundered in their absence. As a consequence the hospital wards have only been half full since the Summer. We have thus had fewer patients both in Hospital and Dispensaries than last year, when we reached a grand total of 20,000 treatments.

As before, the great majority of in-patients have been surgical cases, and consisted largely of amputations, resections, removal of tumors, extraction of bullets, some abdominal work and operations on the eye and eyelids.

We have had much joy in the spiritual side of the work. Not a few of our hospital patients have come under the power of the Gospel.

Partners with us, who by gifts, and by prayer, or otherwise have helped us in our two-fold ministry of healing for body and soul, will be interested to know that a hospital preacher was raised up, in the person of a former patient, a corporal in the Chinese army. He was brought to Christ, and became a zealous witness for the Savior, while still under treatment in the hospital wards. On returning to his regiment, he continued to witness boldly. After several months of trial, we installed him as hospital preacher, and had the joy of seeing a goodly number turning to God through his ministry. He has the gifts of leadership, and with his zeal, and energy, he became a power for good in the city.

At the time of the flood, he rescued many people by means of a raft that he built. The overstrain of that trying time left him very ill.

When the revolutionary army gathered in Nanking he had a strong desire to go and preach among the soldiers there. In order to do this he re-entered the army. Letters that I have received from him tell of great suffering that he has endured through eye trouble and privation, but they also show his victorious faith, as they tell of successful Christian work that he is enabled to carry on among the soldiers, eighty of whom had formed a class with him as their leader. Pray for him.

We are still without a trained assistant; but several of our Medical students give good promise for the future, and their help at present as preachers, dressers, dispensers, and apothecaries is of great value. While this report is in the printer's hands, I learn with pleasure that Doctor and Mrs. J. W. Hewitt are leaving England in April, 1912, to relieve us for furlough. Please pray for our dear friends, as they take up the work here. The Lord bless them abundantly, and make them a blessing.

## The Lord Working With Them

BY MR. JAMES R. ADAM, ANSHUNFU, KWEICHOW

**W**E reached here on April 17th, the good hand of our God being upon us all the way from Shanghai. Both before and after our passing along the road, we heard of various people being robbed. Thank God for a most pleasant journey. It is sad to think of all that very long stretch of country without any preachers of the Gospel. From Haiphong to Yunnanfu there is no gospel work whatever among the heathen. From Yunnanfu to Anshun there is only one Mission station in between. Matthew 9: 37, 38. The work of God among the high mountain Miao has gone on splendidly, notwithstanding famine conditions prevailing in certain districts; and greatly disturbed state of affairs in many places. Thank God we were able to pass on to the starving Miao believers several hundreds of taels of silver. Poor people, they are still suffering from lack of food. The Province is becoming more and more quiet. The lower parts of the Province are still very far from being peaceful; the extreme Northern parts of the Province are in rebellion we hear. Our daily prayer is for peace and good government to speedily obtain throughout the whole land of China. Please pray for

this. A splendid bit of news (good news) is the way God's work is spreading among the tribes to the North-west of this city. Some six hundred families of Red-turbaned Miao have enrolled as enquirers; and all are now busy learning the truth as it is in Jesus. A movement of God is also going on among the Water Miao in one or two districts. The origin of these big movements is as follows: A Miao man gets his soul filled with "The Light of the World," and the fact cannot be hid. The enlightened Miao man hunts up his kinsmen and tells them all, all about what the Lord Jesus has done for his soul, and of his new found joy in believing. These kinsmen go and tell their kinsmen, and so on and on it goes. A kind of snowball way of spreading abroad the name of Jesus and His power to save. I have sent out six well taught believers (Miao). One of them is T'i-to of Heoerkuan fame. He is the teacher who taught so many Miao from Luke's Gospel, a hymn-book and a catechism. Two of the six teachers are Red-turbaned Miao. A Chinese evangelist, Chao Kwehngan, has also gone up there. These seven workers are now holding meetings and classes in the villages and



homes of the many interested ones. On a recent journey, Mr. Chao enrolled over a hundred families. The near Anshun Miao—those who live under the city walls and outwards—are also crowding round us again, and we believe that soon we shall see many of them truly saved. There is talk of building a hall at P'ingch'iao, about forty *li* from our city walls. One of our old believers (Miao) lives there, and he has set up worship in the village; other villages are joining. That is outside our North Gate. Outside the West Gate the Miao villages are grouping together too; and the folk from these villages now attend the city meetings on Lord's day. Out in that direction (West) we have sincere believers, and now their witnessing is bearing fruit too. One dear old brother (baptized more than ten years ago) is most earnest in teaching those who are seeking to learn the Truth. There, too, they talk of erecting a meeting place. I have it laid upon my heart, and hope to be able to set Yangyusuen, a bright believer with ten years' and more experience of following Jesus, free for the work of going round the villages among his own people (Miao). Last Lord's day I spoke to brother Yang about his engaging a man to do the farm work for him; we to pay that man's wages and Yang go out and do the Lord's work. All this week brother Yang is praying over this matter. I am convinced that the Lord is going to lead our brother out into His harvest field. Hallelujah! Both in near and distant places God is working as never before. What we now need is a special lot of extra praying for His work among the Miao tribes. Pray that the landlords may not oppose this new movement. In the past, persecution has broken out in most new places as soon as the Lord was beginning to perform soul saving wonders. After a time the landlords find out what becoming a Christian means, and so persecution and opposition dies down. To-day letters have come in from the native workers out in the districts, where many are being awakened from their sleep of death in trespasses and sins. They are filled with wonder at the way in which God's Holy Spirit is working among the seekers, men and women. They marvel, too, at the way these men are spreading the knowledge of Christ among their own kinsmen. At one Gospel Hall, people from fifty villages are attending, representing nearly one thousand new Christian enquirers and the interest is still growing. The two special messengers have come down for a fresh supply of books. The stock of books sent up two weeks ago are all sold out; and even the books belonging to the preachers have all been captured by the men and women anxious to learn the way of salvation. They report one or two cases of persecution. It would be more than strange if none

of all these hundreds of families now seeking the Lord, received no opposition or trouble from the Evil One. Please pray with all your might for this great and new thing God is just beginning to do among the tribes. Pray that nothing may hinder this great wave of salvation from flowing on and on, till thousands more of "His Own" sheep hear His voice and come out and follow Him. That old man baptized last year, and his eight stalwart sons, have had a big share in this work of Miao believers seeking to save their heathen kinsmen. I have got hold of one of these eight big sons, and have put him into our school here for training. What a joy to be in China at this time; but for the absence of my wife and bairns I would be living in the third heaven! What a holy privilege to see all these poor, lowly tribesmen turning their faces Godward and heavenward. If you can only help in securing much special *extra* prayer for the Miao now, who can tell what the harvest shall be? Oh! the possibilities of this tribal work. We have now the opportunity of a life time. A wide, wide open door is now given us. The opportunity

now ours can only be properly taken hold of by more workers—native and foreign—coming "To the help of the Lord against the mighty." Brethren pray for us. I thank you all for your helpful fellowship and prayers.



BOAT TRAVEL.

during the day. Many of these men were interested in the Gospel when Mr. Herbert was in the station superintending building operations. The meeting for Tibetans is still being held, though not more than two or three attend. The city, however, was at the time of writing crowded with Tibetans, and excellent opportunities were presenting themselves for the sale of Tibetan gospels.

Mr. Gladstone Porteous, writing from Yunnanfu, says:—"Matters political seem fairly quiet here. Constant vigilance is being exercised. In our own district of Sapushan the Revolution has not caused much disturbance, except that robbery and lawlessness have been more rife. The Laka tribe are still being severely persecuted by their landlords for reading Christian books and attending worship."

Mr. Nichols, who, as I mentioned in a previous letter, recently visited Japan to put some of the Miao Scriptures through the press, has now returned to his station. He mentions that in 1904 the journey from Shanghai to Yunnan occupied four months, whilst the present journey was completed in eleven days!



# Tidings from the Provinces

"Our Shanghai letter," written by Mr. James Stark, gives us an intelligent basis for prayer on behalf of conditions in China, also for our workers in various parts of the field. Mr. Stark writes as follows:—

The situation in China generally still contains many elements of unrest and dissatisfaction; but most of our workers have now been able to return to their stations. A few gleanings from the correspondence which has been received here will enable you in some measure to understand the conditions under which the work is being done, and will reveal results which are an encouragement to faith and a cause for thanksgiving to God.

Early in May there was a revolt amongst the soldiers at Pingyangfu, Shansi; but happily none of our workers in the city were molested. The officials, fearing that there might be further trouble, as the commanders had largely lost control of the soldiers, sent fifty men to act as a guard, with a view to the protection of Mission property.

From Mr. Robert Gillies we learn that there has recently been trouble in the cities South of Hotsin, the troops from Yuncheng having been vigorously engaged in the slaughter of robbers. A regiment of five hundred soldiers arrived at Hotsin itself about the middle of May. They were well under control, but were laden with spoil, which they were trying to sell. Mr. Falls reports that during a visit to Hsukow, the Imperialist troops passed from the south of the province, and no looting or disorder took place. He mentions that in the province generally, many of the people, taking advantage of the situation, have again planted the poppy.

From Mr. Emil Johnson we learn that one of the former teachers in the Mission School at Saratsi, Shansi, is now occupying the position of mandarin in that city. He was converted while teaching there, the Word of God having found its way into his heart during a season of Bible study. He was so deeply convicted of sin that publicly, and with tears, he confessed Christ. He was afterwards baptized at Hsinchow. He feels the responsibilities of his present office, and is eager that the people under his jurisdiction there may come to the knowledge of the Gospel. With this in view he has engaged a colporteur to preach and to sell Scriptures.

Mr. Brownlee reports that the book sales in the Kian district have of late been unprecedented. During March, April and May they have aggregated over 70,000 cash.

Since the date of my last letter four hundred and sixty-five baptisms have been recorded. These include one hundred in the district of Kweiki, Kiangsi, sixty-seven in Chaocheng in Shansi and seventy in Kwangchow, Honan.

## SZECHWAN.

**Paoning.**—We are glad that, even though the weather is warm, we receive all grace and strength needed for the work and the Lord is very present with us. Reports from the out-stations are very encouraging—an increased attendance at all. Mr. Ku, who was out recently, baptized nineteen persons.

I had a letter this week from the Langchingpa helper. He had been holding special meetings for hearers and church members who have grown cold. He says: "the meeting continued all day and all night, the Holy Spirit was present, and there was much confession of sin and expressions of sorrow for sin. A thanksgiving meeting was held, at the close of which many subscribed money for evangelistic work, others vowed to keep the Lord's day which they had not done before. Our brother there asks us to pray for him, for his work is very heavy, and he is not very strong. There are forty-three pupils in the school there, and he is also very zealous in preaching at the nearby markets. Good reports also come from Chienfuai, they are desirous of again starting work on the new church. Each Lord's day the present church is overcrowded. There are eighteen boys in the boys' school, and twenty-seven girls in the girls' school. The other out-stations also report progress. About the first of April I sent out two colporteurs. They were to go to Chitonghsien to preach during a fair held there, afterwards to Paoning. They took out the usual supply, but have since sent in a man four times for more books, and say that the present is the best opportunity that they have seen for preaching and selling books. In the month and a half they have sold about fifteen thousand cash worth of books and gospel portions. They return in a week, and I will send them out again in another direction. I am longing for the time to come for summer vacation, for the day after we close school I will go out and stay out in the country preaching, until the time comes for opening school again. We have sixty boys in the school and the work has been a joy. The teachers are all doing whole hearted work. We have had many expressions of thanksgiving and appreciation from the parents, and judging by the number of applications we have had since we opened, the people must be pleased with the teaching received. We are grateful to Mr. Robinson and Mr. Ku for the help given. On each Friday night the school has charge of the service in the street chapel. The older Christian boys and the teachers speak. There is a good deal of personal work being done among the outside boys by the Christian boys, and as the Lord has blessed us thus far and supplied all our needs, we believe that He will grant our hearts' desire and give us to see some conversions from among the boys.

W. B. WILLISTON.

## MONTHLY NOTES.

### Births.

April 8th, at Taichow, to Rev. and Mrs. Wm. A. McRoberts, a daughter (Agnes Muriel Maybeth).

### Arrivals.

May 23rd, at Shanghai, Rev. and Mrs. G. H. Seville and two children, from North America.

### Departures.

June 3rd, from Shanghai, Miss L. A. Batty, for England, via Siberia.

June 24th, from Shanghai, Dr. and Mrs. J. A. Anderson and four children, for England, via Siberia.

June 22nd, from New York, Mr. and Mrs. R. W. Porteous, for Scotland.

June 29th, from New York, Miss M. E. Waters, for England.

July 16th, from Montreal, Mr. and Mrs. I. Page, for England.

## BAPTISMS.

### Shensi—

Chengku ..... 7  
Yanghsien ..... 1

### Shansi—

Hwochow ..... 29  
Chaocheng ..... 66  
Kiehsiu ..... 1

### Honan—

Chowkiakow ..... 1  
Kaifeng ..... 6  
Sihwa ..... 20  
Kwangchow and out-stations... 70

### Kiangsu—

Yangchow ..... 3  
Kaoynechow ..... 6

### Szechwan—

Shunking ..... 11  
Chungking ..... 1  
Kwangyuan ..... 8  
Paoning out-stations ..... 19

### Yunnan—

Sapushan ..... 23  
Kutsingfu ..... 3

### Kiangsi—

Jaochow out-stations ..... 4  
Fungsiang Ki out-station ..... 6  
Yungsin and out-station ..... 3  
Kianfu and out-station ..... 6  
Fuchow Ki and out-station... 10  
Kweiki and out-stations ..... 100

### Anhui—

Chengyangkwan ..... 4  
Chihchowfu ..... 5  
Shucheng ..... 6

### Anhui—

Yingchowfu ..... 8  
Anking out-station ..... 2

### Chekiang—

Fenghua ..... 2  
Chuehchow and out-stations... 14  
Tientai out-stations ..... 6  
Hangchow out-stations ..... 17  
Wenchow and out-stations... 59  
Taiping and out-stations ..... 20  
Sungyang and out-stations... 21  
Lungchuan out-station ..... 6  
Shaohingfu ..... 6

### Hunan—

Changteh out-station ..... 11  
Paojing ..... 6  
Nanchowting ..... 5

603

Previously reported 31

634



## Editorial Notes

**I**F any of our friends wish to send Christmas boxes through our hands to their relatives or friends in China, they should communicate with us at once about these. The boxes should be prepared as early as possible, and they should be ready for shipment not later than the last week in August. It is requested that no shipment be made until we have been advised and heard from, as it is necessary for us to give shipping directions in order to insure proper carriage and delivery.

The Rev. and Mrs. A. R. Saunders hope to reach Vancouver from China on August 25th. They expect to make their way to Toronto in slow stages, and they will be glad to hold meetings at places along the way, such as Seattle, Portland, Winnipeg, St. Paul, Chicago, Detroit and London. If any persons living in these places desire to arrange services for our friends, we shall be thankful if they will address the Secretary at Toronto. Mr. and Mrs. Saunders have an unusually interesting story to tell, not only of a general mission work, but also of a special evangelistic effort among the revolutionary soldiers. It will be well worth while, therefore, to secure their services and to hear their testimony.

There has been sent to us for our reading a new book upon the subject of the second advent. It is entitled, "The Coming One," and it is by Dr. A. B. Simpson. A somewhat careful review of the volume gives us the impression that it is a most helpful one, and one which can be heartily recommended for general reading. Its style is clear, its analysis is logical, and its expositions are illuminating. There can not be too many books upon this subject, even though writers may differ in their interpretations of it, for the sum total of testimony given will increasingly establish in the hearts of Christians the great central fact, that Christ is to return to this earth and that His coming is the hope of the church. The volume may be obtained for \$1.00 from the Alliance Publishing House, 692 8th Avenue, New York City.

It is an encouraging fact that increased attention is being given by Christians to the subject of the Lord's return. This is occasioned, no doubt, by the condition of the times, for there is a common feeling amongst men, who are, in any sense, seers, that great catastrophes are before us, and that we are near such crises as may only be settled by divine and heavenly interposition. Hence, many persons who have been more or less indifferent to prophetic truths are now turning their attention to these, and this has resulted in not a few reaching the conclusion that the Scripture has spoken unmistakably about these present times and about their consummation. An increasing number of persons, therefore, have come to believe in the personal return of Christ as the next great and divinely appointed event, and as one for which the church is to be constantly prepared. We welcome this change of view, for we believe that it is in the line of truth, and that it will make for the reviving of, the

true children of God. We welcome it also, because it is in itself a sign that the coming is drawing near.

A new interest in China is being taken by many persons since the revolution has brought to pass a change of government. It is hoped by these that the dethronement of the Manchu dynasty has inaugurated a better order of things, which will produce, among other benefits, an honest and stable rule, greater commercial integrity and prosperity, the doing away with opium importation, growth and consumption, religious freedom and equality, and such enlightenment as will result in the displacement of false religions and of superstition. With some, however, such hope is tempered by the knowledge of the fact that it is only righteousness which can exalt a nation. Such persons hold that to establish a nation upon anything else than Christian truth is like building a house upon quicksand. Hence, these persons are more than ever anxious to evangelize the Chinese, and hence also, they feel that the present should be regarded, not as a time of retrogression or quiescence, but rather as a time of advancement and new activity. With these last thoughts we deeply sympathize. In the passing away of the old order in China a certain end has been reached; but it is only that kind of an end which should mark the beginning of new effort and progress. Let no one think, therefore, that there may be ease-ment in endeavor. More than in all the past, the church should pray, and give, and go.

"The Gospel of Christ—the power of God unto salvation." (Romans 1: 16). One of the greatest living politicians spoke to a friend of his, some time since, about as follows: "We politicians are only dealing with surface conditions. We are conscious that the real wrong of things lies below the surface, and it is unseen and unreachd. What that wrong is, and how to deal with it, I do not know." This is a striking confession to come from a widely experienced politician, for it sets forth truth of a serious and startling kind. It means that politics are only palliative, and are never remedial, and, therefore, that the best which man can devise as a cure for the ills of life is insufficient and ineffective. The reason for this is that the thing beneath the surface, which the statesman perceived but could not name, is sin, and that it is impossible to legislate sin out of the human heart. There is need, for this reason, of something more than statescraft and law, something which is far-reaching and powerful enough to deal, not only with evil, but also with the cause of evil, not only with the acts of men, but also with the lives of men. And here it is that the Gospel of Christ comes in as a divine provision for all evil, for it is both remedial and palliative. To trust in anything else, therefore, is to prepare disappointment for ourselves and ultimate destruction for others; but to trust in this is to see God working in saving and transforming power. Thus it was that Christ said: "Preach the Gospel!" And thus it was that Paul replied: "Woe is unto me, if I preach not the Gospel!"

# Information for Correspondents

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

July, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-536.....	\$ 50	5-549.....	\$ 40 00	9-561.....	\$ 10 00	19-578.....	\$ 5 00	27-590.....	\$ 5 00	31-603.....	\$ 1 00
537.....	50 00	550.....	350 00	11-562.....	50 00	20-580.....	1200 00	30-594.....	5 00	604.....	1 00
2-541.....	4 00	8-554.....	540 00	565.....	3 35	581.....	25 00	595.....	5 00		
542.....	25 00	555.....	2 59	567.....	5 00	22-583 Int.	62 50	31-596.....	5 00		\$3619 07
3-543.....	200 00	556.....	2 00	13-570.....	5 00	584.....	500 00	597.....	52 00		
544.....	8 00	557.....	30 00	571.....	6 00	585.....	2 63	598.....	3 00		
5-548 Int.	37 50	558.....	3 00	17-575.....	250 00	24-587.....	3 00	601.....	5 00		
		9-560.....	5 00	18-577.....	100 00	25-589.....	7 00	602.....	5 00		

#### FOR SPECIAL PURPOSES:

July, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-538.....	\$ 15 00	3-547.....	\$ 25 00	11-564.....	\$100 00	15-574 fam.	\$ 1 00	24-588.....	15 00	31-600.....	30 00
539 fam.	1 50	5-551.....	5 00	566.....	50 00	17-576.....	5 00	27-591.....	10 00		
540.....	75 00	552.....	30 00	568 fam.	5 00	19-579.....	10 00	29-592.....	15 00		\$568 10
3-545 fam.	1 00	553.....	35 00	569.....	5 00	20-582.....	60 00	593 fam.	1 60		
546.....	5 00	8-559 fam.	1 00	13-572 fam.	6 00	22-586 fam.	6 00	31-599.....	15 00		
		11-563.....	15 00	15-573.....	25 00						

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

July, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
3-708.....	5 00	6-718.....	\$ 75 00	13-733.....	\$ 2 00	17-744.....	\$ 21 00	22-756.....	\$ 25 00	26-769.....	5 00
710.....	25 00	719.....	20 00	734.....	5 00	745.....	95 00	23-760.....	10 00	29-771.....	5 00
711.....	5 00	8-721.....	1 50	735.....	19 85	746.....	2 00	761 anon.	20	772.....	15 00
712.....	4 00	10-725.....	1 00	736.....	2 30	18-747.....	3 00	24-763.....	20 00	31-777.....	20 00
713.....	5 00	726.....	1 00	15-737.....	5 00	748.....	5 00	754.....	5 00	778.....	10 00
5-714.....	2 00	727.....	50 00	738.....	3 00	19-751.....	1 00	765.....	8 71	779.....	3 00
715.....	25 00	728.....	50 00	739.....	5 00	20-753.....	10 00	766.....	1 86	780.....	15 00
6-716.....	1 40	729.....	5 00	740.....	1 00	754.....	2 00	25-767.....	10 00	782.....	5 00
717.....	13 50	730.....	15 00	741.....	33 38	755.....	5 00	26-768.....	206 00		
		12-732.....	40 00	17-743.....	5 85						\$935 55

#### FOR SPECIAL PURPOSES:

July, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
3-710.....	\$ 30 00	9-723.....	25 00	19-749.....	10 00	22-758.....	5 00	29-773.....	30 00	29-787.....	10 00
8-720.....	22 00	10-724.....	15 00	750.....	5 00	759.....	5 00	774.....	25 00		
722.....	20 00	731.....	15 00	752.....	5 00	24-762.....	100 00	775.....	30 00		\$395 93
		742.....	5 00	22-757.....	14 58	770.....	10 00	776.....	14 35		

### SUMMARY:

#### FROM PHILADELPHIA—

For Missionary and General Purposes. \$3619 07  
For Special Purposes..... 568 10  
\$4,187 17

#### FROM TORONTO—

For Missionary and General Purposes. \$935 55  
For Special Purposes..... 395 93  
\$1,331 48

\$5,518 65  
Brought Forward..... 34,631 86

Total..... \$40,150 51



# CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1912

## The True Church

BY THE LATE BISHOP RYLE

**I** WANT to belong to the one true Church: to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born again of the Spirit: they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah;" and they can all respond with one heart and voice, Amen and Amen.

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no

minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it: it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world" (Matthew 16: 18; 28: 20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.



This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet it is not consumed.

This is the only Church of which no one member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity! they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay, and support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities and offices, and endowments shall all pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's Jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, this is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges: you may enjoy great light, and knowledge—but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.



THE LATE DR. GRIFFITH JOHN.

"I am the Vine, ye are the branches." Here let us note our Savior's "I am," "ye are." We have not to learn how to become branches: "ye are the branches." We, who feed on Christ, are not abiding in Him and He in us merely when we direct our thoughts towards Him, feed on Him by faith, enjoy special communion with Him, but all day long and all night long; as much so when we are unconscious of His special presence as when conscious of it. For it is not written "To eat is to abide;" nor yet, "While you are eating you are abiding;" but, "He who can and does eat My flesh, and drink My blood, is dwelling, abiding, in Me and I in him." "Abide in Me." The little word "in" requires more than a passing notice. It is not used in the sense of within, as when the less is contained within the greater. As used in our text, it implies union with, vital connection with, identification of life with its object.—*J. Hudson Taylor.*



## Revival Scenes in China

### An Impressive Record of Back-sliding, Confession, Restoration and Consecration

BY REV. J. GOFORTH, CANADIAN PRESBYTERIAN MISSION, HONAN, CHINA

THE following is a part account of a series of special meetings recently held at Liuchang, an out-station in my old mission field in the Changte prefecture. Almost six years had passed since we had seen these Christians. Their welcome was exceedingly hearty. They are our children in the faith, though, as the sequel will show, they had wandered far.

The first evening I spoke on "The love of Christ constraineth us." The deep feeling expressed in the prayers afterwards, and confession of failure, caused us to rejoice that the blessed Spirit was present at this first meeting in convicting power.

It was a joy to meet in this little church on the Sabbath, and find it packed forenoon and afternoon. It was their own church, built by themselves, without foreign aid. After the morning address on Acts 7: 8, the first to pray broke down and wept because he had not witnessed Christ's witness in that promised power. The next was all broken up. Since he first professed to believe in Christ, ten years ago, he had always let the world entangle. For six months he had not come to church; to-day he had no intention of coming, and was not aware that we had been invited to come and hold revival meetings. This morning he was seized with such awful pains, that he fell on his knees in alarm. God told him to go to church. As soon as he started to walk the four miles to church, the pain left him. He came in when the address was under way, but there was enough left for the Lord to mightily convict him.

#### THE CONFESSIONS OF A SCHOLAR.

God was manifestly with us this first Sabbath at all three services, but I will not mention anything more, except two thoughts in a noted scholar's prayer after the forenoon address. Addressing the heavenly Father, he said: "If we do not imitate Christ in our homes, we cannot save our own families. If we do not save our own families, we cannot save our relations; if we do not save our relations, we cannot save our neighbors; and if we do not love our neighbors enough to save them, we cannot save our country." Then thanking God for the gift of His son, he said: "My heart was full of evil thoughts, and all my study of the classics could not dislodge them; but Jesus did. My lips were full of filthy words, and Confucius could not cleanse them; but Jesus did. My life

was full of deeds of shame, and all the precepts of the sages could not stop me; but the Lord my Savior did."

Monday, the refining went on. The elder and two of the deacons were sore troubled. One of the oldest converts, awfully broken, confessed to opium-selling, drinking, and gambling. He further said: "My son will not obey me; but what wonder, when I will not obey Thee. I lost all testimony for Christ as soon as I sinned."

The first man interested in this region, but always unsatisfactory as a Christian, a man with some scholarship and considerable ability, was badly cut up on Monday, though he said nothing. At night, in his home, he acted like a madman, slapping his own face and calling himself the worst of names.

On Tuesday, during one of the addresses, the Lord seemed to search hearts as with a lighted candle, and the people seemed awed in His presence.

#### A CALL HEARD AND ACCEPTED.

Even before I started to speak on Wednesday the people were breaking down while praying. Their hearts seemed very tender, and there was an eagerness to pray. They seemed amazed at the Spirit's mighty power to search out all hidden sin. The cheering result to-day was that one of our high school graduates, a Mr. Fan, a young man of good ability, with a fair knowledge of English, and gifted with a winning personality, said the Lord had moved him to give his life wholly to glorify Christ among his fellow-men by preaching the Gospel. It was with



TEA HOUSE IN SHANGHAI.



difficulty he was persuaded to be present at these meetings. He had just received the offer of a pay-

cry, he said. "I have crucified the Son of God afresh, and put Him to an open shame. O pray for me!"

#### FREED FROM BONDAGE.

Instantly all arose, and prayed for him, and then burst out into thanksgiving for God's triumphant grace. The deacon said he got all cut up at the service on Wednesday forenoon, and was perfectly miserable, but that the Devil almost dragged him away, lest he make a fool of himself by confessing. He further said that when he got home he found no relief, never sleeping a wink all night, and never having put in such a miserable time since he was born.

We were delighted to welcome Mr. Horsburgh on Thursday. He came to see the Lord's mighty power in cleansing and reviving His people.

All through Friday those who had not got right with God had a miserable time, and, unable to resist any longer, one after another came to terms of absolute surrender to God. One, with a terrific cry, confessed to a fearfully aggravated sin.

Deacon Lui Wan Yun, regarded as a pillar of the church, a man who has given his tithe since conversion, confessed that he had allowed the sale of opium in his eating-house and shared in the profits. At first he said he made a fuss when he found his bookkeeper, cooks, and waiters had begun the sale of opium in the restaurant, but they said, "You need not handle any of it, but will share in the profits." Besides,

ing position on the railway, and had decided to take it. Now he has heard the Lord's voice, and accepts the highest service.

We were all grieved this day at the way Deacon Liu Peng Liu acted. He had not proved much of a success as a Christian, and less so as a deacon. Being a proud, self-sufficient man, his influence has been exercised in the wrong direction; hence we were all concerned to have him changed during these meetings. After much persuasion, he came in the forenoon for the second time. We expected him to stay at least for the afternoon service. The elder and others did their best to induce him to stay, but he only insulted them and went home. The elder felt very castdown about it, but we comforted him by uniting with him and others in prayer for the deacon. My wife withdrew from the service to pray for him. My burden in prayer was: "O Lord, bring him to terms by making him the most miserable man in this county to-night." It seemed that God must answer our prayers.

On Thursday morning we were all glad to see the deacon turn up, looking so unhappy. He sent in a request saying he wanted a chance to confess. This showed God had been humbling him during the night, for yesterday he told one of the brethren that he would die rather than demean himself by a public confession. After the address, I gave him permission, and he came forward greatly agitated, and, taking the chalk, he wrote on the blackboard: "I have broken a covenant with God. I planned a murder, but it miscarried; nevertheless, I am as guilty as if it had; and I am guilty of adultery." With an awful



Photos by] THREE [Dr. W. T. Clark  
SUSPENSION BRIDGES IN YUNNAN, CHINA.

the Devil said, "You must not press the matter, lest all your men leave you at this busy season, and then



what would you do?" "On the other hand, the Holy Spirit," said he, "convicted me of the sin and the hindrance to the cause of Christ, but I stifled His promptings." The deacon had for more than a month stopped the sale of the opium, but felt he must destroy the works of the Devil by a confession. He was so genuinely moved, and spoke with such feeling, that it made a deep impression on all.

The daughter of the man who acted like a madman a few nights before, slapping his own face and calling himself the worst of names, had been constant in prayer for her father during these meetings that he might have no peace until he got right with God. This night she had the joy of seeing him bend, and confess his awful sins. The previous night she said her father humbled himself before her mother, confessing his unfaithfulness as a husband, and harmony was restored in their home. I am appalled at the awful condition of this church. O that these facts, which have come to the light under Divine pressure, might humble and alarm those who have had the oversight of this church during the last five years! But the most humbling and alarming fact is that this church is not a solitary exception. I have found all the sins committed by the heathen, committed inside the Church of Jesus Christ by His professed followers, and yet His servants, the missionaries, are not humbled to the dust nor weep for the hour of the Lord's Zion.

#### IN THE REFINER'S FIRE.

The first to yield on Saturday morning after the address was Deacon Fan. For days he had been troubled, but now the pressure burst all bounds, and he came and flung himself on the platform in an agony of weeping, and confessed to robbing God of the tithe, of service, of the Christ example in his home, where he has repeatedly given way to fits of temper, in which he indulged in reviling. "Recently," said he, "when in a rage and reviling vigorously, the one I was reviling taunted me, saying, 'Is it proper for a deacon in the Jesus Church to revile?' I retorted, 'Yes, it is to revile bad people.'"

All through the day the Lord sat in His temple refining, and men and women, boys and girls had to get right with God and man. One noted quarrel was made up amid bitter tears. I am amazed at the extent to which the young Christians have gone back to cards and gambling.

On the second Sabbath, the ninth, and last day of these meetings, at the morning service nineteen volunteered to give the tithe. All promised to give so much each year. Even unsaved promised yearly subscriptions for the support of the church. The Sabbath question was taken up with vigor; there was not one dissentient voice. All agreed that if they were to live right as Christians and glorify God, they must keep the Sabbath. They have decided to put up a list of all professing Christians in the church, with space after each name for all the Sabbaths in the year. Any who attend will have a mark put opposite their names each Sabbath, and anyone who misses several Sabbaths will have someone sent to call upon him to inquire the reason for the absence.

After the afternoon address on the "Prayer of Faith," some wept as they realized how much they

had failed in the prayer service. Then at their close they organized into a preaching society, some volunteering five days of free service, some ten days, others fifteen and twenty days. Several promised a month, and one man two months.

The evening was entirely given up to hearing testimonies to blessing received these days. I will only give the substance of the first seven. Mr. Fan, the student, said his blessing was beyond compare. He had been turned back from worldly ambition to wholly dedicate his life to the service of Christ the Lord.

Deacon Lui Peng Lui said millions could not buy the joy of sins forgiven which he had received.

Deacon Lui Wan Yun said God had given him new life and new vision; it was life from the dead.

Deacon Fan was all brimming over with joy and thankfulness for what God had wrought in his life, in his family, and in the church these days. He was amazed at the way the Spirit revealed every hidden sin, and rebuked it.

Elder Chang said God had revealed to him his weakness and hypocrisy, and made it so real that his only place of safety was abiding in Christ.

Mr. Li, the scholar, who had prayed so strikingly on Sunday, said that the blessing which had come to him was that he must drop all else and preach the Gospel. (He is now teaching in a Government school and is a man of unusual gifts).

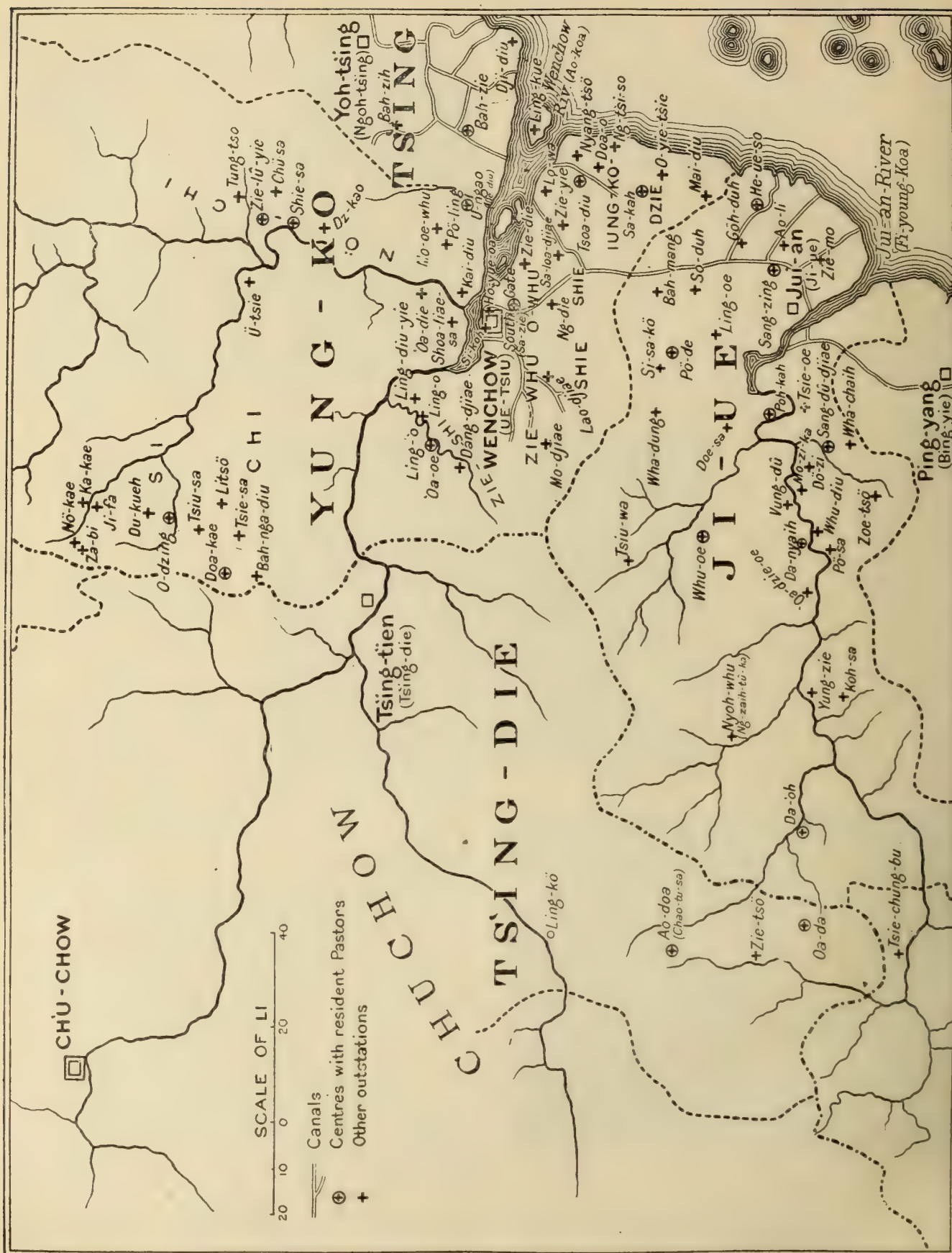
A young lad said, "The great good to me of these meetings is that I have been solemnly warned not to fall into the snare of the Devil, and commit the awful sins I have heard confessed these days."

The way of repentance these days was the way of Gethsemane and the Cross. It was crucifixion and bitter tears. It was so painful on Friday that my wife, in pity, suggested I preach more on joy, but I said I dare not heal lightly, nor put sticking-plasters on poisonous abscesses. The knife was the instrument I was pressed to use, but the joy of the Lord would be their strength as soon as they obeyed. It was only necessary to see the happy faces and hear their hopeful, thankful testimonies at the meeting to be convinced that the joy of the Lord had become the strength of His people.

The good results attained were greatly helped forward by the service of song, led by my wife. With the aid of the organ, she conducted these services for about half-an-hour before I spoke.

Now, at the close of the meetings, the people are enthusiastic about calling a native pastor, and since we left have called one of my old, tried evangelists to be their pastor. They guaranteed all expenses and full support.

He it was whose trials abounded, who had suffered the loss of all things, who wrote the triumphant words of Romans 8: "Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors"—not through our love to Him, but "through Him that loved us." Let us firmly grasp this truth, and beholding we shall reflect this joy of the Lord, and be able, not merely at some times, but at all times, to "rejoice with joy unspeakable and full of glory."



MAP TO ILLUSTRATE C.I.M. WORK IN THE PREFECTURE OF WENCHOW.





Photo by]

SCENE IN CANAL OUTSIDE SOUTH GATE OF WENCHOW.  
Traveling to the out-stations is generally along these canals.

[Mr. Marshall Broomhall

## C.I.M. Work in the Prefecture of Wenchow

BY MR. EDWARD HUNT, WENCHOW, CHEKIANG

**W**ENCHOW is one of the oldest stations of the C.I.M., Mr. George Stott, the pioneer worker, having started work there in November, 1867, and perhaps few of our districts have had a more steady and encouraging growth. Lying at the extreme south of Chekiang province, on the sea-coast, between lat. 27.13 N. and 28.30 N., the prefecture is some ninety miles long from north to south by sixty-six miles broad at its widest, and includes, besides the mission district of Wenchow, those of Pingyanghsien (or Bing-yie) and Juian. These two latter were for many years worked together, and apart from Wenchow; but since 1908 Juian has been united to that district, and for the last year Pingyang has been under the same superintendence. Politically the prefecture is divided into five *hsiens*, and a *ting* is usually, though not strictly, included with these.

Near the coast and along the lower stretches of the three main rivers lie alluvial plains of great fertility, while the rest of the district is mountainous and extremely beautiful. Plains, valleys, and the mountain slopes are, except in the remoter parts, fully cultivated, rice and sweet potatoes being the main crops; tea, bitter oranges, coir goods, and alum are other important productions. Official figures give the population at about two million, probably an over-estimate. In character the people are lively, unenterprising, peaceable, and long-suffering, except in some mountain parts where they are sturdier, wild and fond of fights; they are either decidedly religious or superstitious. A large number of them live always on the verge of destitution. Indeed, one wonders how strength or even life are maintained, with the handful of dried potato-shreds boiled for a meal and eaten with a scrap of salted cabbage, or a taste of salt fish dried hard. Nearly half Pingyanghsien and some other localities are peopled by immigrants from Fukien, near Amoy. Most of these retain their own dialect and are more pushing than the Wenchow folk.

Amongst the hills are a sprinkling of aborigines called snake-folk, and many of the fishermen and islanders are of other stocks and tongues. The prevailing dialect is peculiar to the prefecture, and quite distinct from those spoken in adjoining districts, though having some affinity with that of Taichow; it varies a good deal in the different districts.

Besides the C.I.M. the United Methodist Church have a large work in the prefecture, began about 1877, though unfortunately there has been little delimitation of spheres. Included in our work, though beyond the bounds of the prefecture, are three centres in that of Chuchow, and one in Fukien province.

At present the C.I.M. have about 130 preaching stations of all grades in the district, in some thirty-nine of which salaried pastors reside and care for the smaller out-stations near, where services are mostly held by local preachers, who number about one hundred and twenty. There are about two thousand and two hundred in church fellowship, and some 5,990 in the entire congregations. Of course both the work of evangelizing the district (and there are many large villages and even towns without a witness for Christ still) and the care of the converts fall mainly upon the Chinese workers, and much of it is done by men and women who have no official status in the church. To the missionaries fall the general superintending of the work, either by periodical visits to the country parts or from the central station, the holding of Bible schools local and Central, running Boys' and Girls' Boarding schools at Wenchow and supervising those elsewhere, and the ordinary round of services and classes for men and women so far as these are not undertaken by the Chinese. Our staff consists now (June, 1912) of six senior missionaries, four of whom are ladies, and four probationers, three being ladies. We hope Miss Moler will be back from furlough in the autumn, and hope that Mr. McKean Price, now at Anking, will join us then. Two of the senior ladies have their time wholly taken up with the



schools and other duties in the city, and of course the junior workers have to spend all or most of their time in study of the language. It will be evident, then, in view of the extent of the work, that we are by no means over-staffed; indeed until lately there was but one male missionary available for the supervision of the entire district, and now only two have a working knowledge of the dialect. But mention should be made of Mr. Tsie, pastor of the Wenchow city church, who has acted for many years as confidential adviser and colleague of the successive missionaries-in-charge of the Wenchow and (latterly also) Julian districts. But for him and our other Chinese pastors, the work of these later years would have been impossible. Our pastors or salaried preachers are recruited from amongst the local preachers, and in many parts these again are drawn from amongst the active workers in the Christian Endeavour societies. The C.E. has been a great help to the work for the last ten years or so—helping many in Bible study (and to that end to learn to read), banding the young converts together for definite ends, educating in organization, and thus fitting for growing responsibility in the church. Sunday School work is slowly developing in some of the larger centres. Both these agencies are naturally most developed in the Wenchow city, and it is there that their benefits are most fully seen.

The most marked progress of late years has perhaps been seen in the city, and in Iung-ko-dzie. Fifteen years ago a chapel holding some three hundred sufficed for the city, even although the Christians from a number of out-stations come in for the monthly communion services. In 1898 one about the same size was built in the southern suburb. Later separate communion services were arranged for the out-stations separated from the city by the river. In 1906-7 the city chapel was enlarged to seat nearly five hundred. A year or two ago a chapel in the west quarter of the city was opened, seating over a hundred, though it has no separate communion. Iung-ko-dzie is one of our fertile plains bordering on the sea, some twelve miles long and seven broad. In fifteen years the membership has increased

from forty-three to over three hundred, and the places of worship from one to thirteen (including the island of Ling-kue). The central chapel at Tsoa-diu, holding some five hundred, was built thirteen years ago, and for years seemed almost absurdly large. Two months ago the writer preached there to a packed congregation, for whom all available seats and even unwrought sticks of timber were requisitioned; and this although but few were present from two of the churches having separate communions. On this occasion twenty-seven were baptized. Better, too, than mere numerical increase, is the growing activity of the Christians in all forms of service and giving, and in most instances a deepening spirituality.

Of course where the work is prospering, there is certain to be trial and difficulty. In the city fifteen months ago the idea of "independence" nearly caused a serious split; some of our most earnest men became possessed of the thought that it was shameful to be beholden to the "foreigner" for help, financial or otherwise, and as they could not run the whole work for financial reasons, desired to separate and run a little church independently. Happily, in answer to prayer, they came to see that this would mean great loss and harm to both bodies, and the danger was averted. In the Pingyanghsien work this independent movement was started two years ago, and for a twelvemonth was followed by all the churches of that district. Misapprehension of its scope and aims and other unfortunate circumstances contributed greatly to this end; but after a year, for financial and other reasons, the movement as a whole collapsed, the churches asking the C.I.M. to resume responsibility for the oversight, with the exception of



BIBLE SCHOOL HELD IN THE WENCHOW DISTRICT.



some five or six which have, so far, remained independent. In Iung-ko-dzie the Romanists are just now very aggressive. Several years since one of our local preachers, being suspended from preaching for inconsistency, at once joined them and soon became an active leader. Last year's severe floods were followed by much destitution in parts of Iung-ko-dzie, and this has been used by the Romanists to attract some by the offer of relief. In the mountain "parishes" of Wenchow (Si-ch'i and No-ch'i), the work has been for some years stagnant or even retrograde, few having been baptized, while a good many have died, removed, or lapsed. This is true of one similar "parish" in Juian, though this has always been a very hard corner of the field through the attitude of the people, at first bitterly opposed and later indifferent. A mountain region, annexed to Juian—though in Chuchow—is on the other hand one of the most prosperous and promising. Progress in some parts of Juian was much hindered by opium grow-

ing, a hindrance which seemed almost gone a year ago, though a good deal of the poppy has again been grown this season.

We are suffering from the lack of good local preachers in a number of districts, but we trust the development of the C.E. will ere long bring out true men for this work. A twelve months' scant acquaintance with the Pingyanghsien field, consisting in most cases of a few hours' visit to each of the stations, is wholly inadequate to enable one to write in any detail about that work. Its chapels are widely scattered, rendering the formation of several into a "parish" in the care of a senior preacher difficult, and thus teaching and supervision are hindered. The diversity of dialects is another real drawback to the work. We are much in want of more Biblewomen. Women who are spiritual, apt to teach, and sufficiently free from home ties, are few. We also long to see the churches rising more fully to their responsibilities, financial and administrative, as well as evangelistic.

## Incidents from Station Life

BY MR. JOHN FALLS, KIHSIEN, SHANSI

**I**T is so long since I last wrote that I must send you a few notes of the work for the past few months.

It is now ten months since we moved into our new house and took up settled work in this new sphere. We like Kih sien very much and the people are very friendly, more so than in Pingyao. I do not say that souls are any easier won—I am sure they are not, judging from the experience of these months—and so we need prayer more and more.

We find the Chinese almost as ingenious as people at home in finding strange excuses for not believing in Christ. Years ago in Pingyao, a backslider tried to justify himself by saying that if the Emperor would only repent it would make the way easier for the common people. And here again in Kih sien, a Mr. Ma, with whom we have spent a lot of time, brings forward the following:—

"I think it would be best for all the world to be of one religion. Let the Kings of the different countries say, 'Now this New Testament is the book by which all religion shall be guided,' and the matter would be settled once for all."

Poor man, like so many more he is not prepared to do anything different from the crowd. And he is a man who has read a great deal of the Bible too.

Earlier in the year I was brought in contact with the local magistrate in what seemed to be a providential way and, at different times, had several conversations with him. He professed to believe the Bible and read the annotated Gospels which I gave him. He said he was giving up official life, it was so difficult to keep one's hands clean, and that as soon as he did so, he fully intended to enter "The Way." I hope he may do so, but he has now left the city, and we can only hope that someone else may reap him.

Another interesting man is young Mr. Liu Ki, an employee of one of the banks in the city. I met him last summer and asked him to come and see us after

we moved into our house. He accordingly came a couple of weeks later, and in course of conversation, he told me that he had read through our "Holy Book." I asked him what he thought of it and he replied, "Oh! it is not like other books. As you read it it convinces you of its truth, and the further you read the more that impression grows upon you." I thought that was beautiful.

I was curious to know how he had come to read the whole Book, and this is what he told me:—

"A year or two ago, I was very ill in the bank, and was still confined to my bed when another of our young men returned home from the Shanghai branch, and among the things that he brought back with him was a copy of your Bible. He had never read it, but had used it on this occasion to jam some things tight when packing his boxes. I saw the large book lying there among the packing and picked it up and began to read. As I read on I became more and more immersed in it, and so continued, until I had read it right through."

You may be sure we began to make earnest prayer for Mr. Liu, and we have some reason to believe that the Lord has heard. Some weeks after the above conversation took place, he came round again and bought a copy of the pocket Testament in order to have one always with him. He has also bought a "Marked New Testament" for his father who, he says, is a lover of truth.

Of the several classes of work we engage in here, I am inclined to think that this dealing with individuals in the guest room is the most promising. Hardly a day passes without someone, either man or woman, calling in this way and giving us an opportunity to deal with them about their souls. It is not an uncommon thing for us to spend an hour or two hours with one person.

A few weeks ago we began a class in the evenings for the special benefit of people in the city who cannot come out during the day or on Sundays, and so far



we have been encouraged by the attendance, and are hoping for conversions from the effort.

Mrs. Falls and I spent from February 22nd to March 18th, in Hsukou, our time being divided between Bible classes for Christians and Gospel meetings in the city for the people there who seldom come under the sound of the Gospel. It was good to see some five or six of the Christians come forward and give their time voluntarily for the whole two weeks preaching to the heathen. For visible results, the Bible classes were the more encouraging. At the close of these two we had the joy of receiving six new enquirers. That was good, but we do not want you to get the impression that the Church in Hsukou is all alive. The trouble is that a section of them seems to be quite indifferent to the conversion of souls, and we would ask prayer for them.

Mrs. Falls has succeeded in getting the women in the North Suburb to hold a regular prayer meeting among themselves, and to try and bring in other women. We are very thankful for that.

One of the girls who was educated in Kiehsiu, has

begun doing a little voluntary school work in the same suburb. She has collected the young children of the Christians in the neighborhood, and spends several hours a day teaching them. She has eight pupils who are making good progress in reading, much to the delight of their fathers and mothers.

You will be glad to know that the Christians in the district have now undertaken the support of a native helper, and have begun very well with their contributions.

As regards the political situation in China one can not write. The change is a great one, and we must give them time. As we look at the unrest among all the nations, we feel that the Lord's people will find their right place by a careful comparison of the different positions. Genesis, chapters 18 and 19.

In closing, may we ask your prayers for the Mission as a whole, so that, whether in this present time of testing or in whatever times of trial may be ahead, the work may be found to be to the glory of God and the workers worthy to be put in trust with the Gospel.

## Prayer Appeals

BY MISS C. A. PIKE AND MISS F. L. MORRIS, KIEHSIU, SHANSI

**M**ISS Pike writes:—"According to the Chinese calendar we are just a few days from the beginning of the hottest weather, and we feel its approach to-day.

"We have five men in Pingyao attending the summer Bible school, which has been opened by Mr. Knight and Mr. Mungeam. I hear that they have over forty men in attendance. Some are from other missions, Taiku, Fengchowfu and Taiyuan. Some have even come from Hwailu!

"Five being absent makes us rather busy for the month, but we felt that it would be better for the work if they could have the benefit of the Bible School.

"I wish to ask special prayer for a new helper, who has just come into the work here—Kueh-Shi-Yong is his name, he is thirty-two years of age, and comes from a Kiehsiu village. He was formerly in business in another place, but returned home soon after Mr. Chin came here. He heard of our opium refuge and came in and broke off his opium. Mr. Chin afterwards opened a branch refuge in his village and put this Mr. Kueh in charge of it. So he had much help from Mr. Chin in many ways.

"The first time Mr. Knight had a class for men here, Mr. Kueh was in the refuge as a patient. Mr. Knight allowed the opium patients to attend the class and sit in the back. The class was made up of farmers, some of whom could scarcely read. Mr. Knight would often come in from his class and say, "I wish

the opium patient Kueh would stay out of the class, he can read and understands so quickly, that he answers every question I ask before the others can think." But that class proved a great help to him, and he gradually went on and was received into the church about four years ago.

"When Mr. Dreyer opened his Bible school, Mr. Kueh took the course there, until the Revolution scattered the school. In his work here, Mr. Kueh will have charge of the gentlemen's guest room, go out preaching, visit the Christians and enquirers in their homes, and help in the services here and in the out-stations. If he goes on as he has begun, he will develop into a valuable helper in the church. He is highly respected by the Christians, and we trust that he will be much used. But being given such a place has proved the downfall of



WE ARE NOT HUNGRY NOW, THANK YOU.  
Three famine refugees rescued by Miss Henry, of Yangchow.  
(See Miss Henry's article in last issue).



so many, that I ask special prayer for this man, not only for the present, but as you think of Kiehsiu and remember us in prayer.

"The Boys' Boarding school opens for the autumn August the twenty-second, and the Girls' Boarding school, September the fourteenth. As a church and everything connected with the work we have is changed to the new calendar, therefore, we open school earlier than usual, in order to close earlier. The date for the church congregational meeting this year has been fixed for October the thirtieth to November the fourth. We expect Mr. Mungeam to take charge. Please note these dates and keep them before the people for special prayer.

"We have not the crowds nor the putting away of idols which is the case in other parts, but we believe that there is a steady, solid work going on. The helpers are very faithful in their preaching, and some of the Christians give much of their time to going out."

Miss Morris writes:—"I have been back now for over a month and a half, and have been out visiting in many of our more distant villages. It is a great joy to find that the work has not suffered during our absence but, on the contrary, has gone forward, and the individual lives of the most of the Christians have been developed. Because of our absence they felt that the responsibility of the work rested more fully upon them, and therefore sought help more earnestly in prayer, and did all that they could to preach the Gospel in the district all about us. The Boys' school was in full swing before any of us returned, and God has blessed them in that work also, and they ended the term last week without any deficit. We do indeed praise God for these signs of advance, and look

to Him for the "greater" things. There is a lack, and one which I feel to be a very real one, and that is that very few souls have been won for Christ during the past two years. The Christians have been growing, the school has prospered, funds for the carrying on of the work have been given spontaneously and much preaching at fairs and in the city here has been done, but the result in the salvation of souls has not been at all what it should be. We are thankful for all that we see of progress, but if we fail in this point our work is largely a failure, so I ask you to definitely join us in prayer that God will show us wherein our weakness lies, and that He will Himself so work in and through us that we shall one and all be fruitful in winning souls. We will be glad if you will yourself make this matter a subject of daily prayer, and also enlist others to join with you in so doing. Last year we felt this lack and made it a definite matter of prayer, and still we feel that the very fact of there being so many in our district who know the truth, approve of it and love to hear it, and yet who are unable to quit with sin and follow Christ, is proof positive that we are lacking in the essential power of God. My heart is so burdened with this that I felt I must write you and others who would join us in definite prayer to God to work a great change, no matter what it might cost us, as individuals or as a church."

"Pray without ceasing." "The prayer of a righteous man availeth much in its working." "If ye shall ask me anything in my name that will I do." "Ask and it shall be given you." "Able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

## Our Shanghai Letter

BY MR. JAMES STARK

WE learn that the Yangtze river is rising rapidly, and that many of its tributaries are overflowing their banks, with consequent destruction of property and loss of life. From the Provinces of Hunan, Kiangsi, Hupeh and Anhwei, news of serious floods reaches us. Some of these have already ruined ripening crops and caused great distress. Nothing practical has yet been done by the central Government to prevent these yearly recurring catastrophies, and yet there is much that engineering skill could devise to lessen the loss and obviate the suffering, if funds could only be found for the purpose.

The situation throughout the country, if we may judge by the correspondence of our workers, is on the whole quiet. There is evidence that merchants and others with large interests are re-gaining confidence, and that the people generally are taking it for granted that they have entered upon a period of peace; though the foreign office at Peking reports political unrest in some of the more distant provinces.

At the present season of the year there are usually many disturbing elements, even in normal times, and these will no doubt be increased by the abnormal conditions which have now for so long prevailed. There

is need of continued prayer that lawlessness may be restrained, and that order may be so maintained that the important work of evangelization and of building up a spiritual church may not be hindered.

Letters received from many parts of the country refer to the goodness of God to His servants during the recent revolution, when they were cut off from human protection. One of these, written by Miss A. Harrison, of Sisiang, Shensi, is of such special interest that I feel no apology need be made for my quoting *in extenso*. Our sister writes:—

"We are very sorry friends should have felt any anxiety on our account. We felt none on our own. It has been our joy and privilege to remain quietly at our station, and not for worlds would we have missed the varying experiences of the past few months. It has been the opportunity of a lifetime. We realized we were just as safe here in our Heavenly Father's keeping, without whose will not even a sparrow can fall to the ground, as we could possibly have been at the coast under the protection of foreign gunboats. And as for the 'great strain' which nearly all take for granted we must have passed through—the promise is: 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' The howling of the winds



and waves cannot disturb the God-kept, God-possessioned soul, and where there is perfect peace there can be no strain.

"The Christians for the most part have stood this testing time well, and their testimony has been a blessing and help to outsiders. With one or two exceptions they all remained in their homes, instead of at every fresh rumor, rushing wildly to seek a place of safety on the hills. They enjoyed much many verses in the Psalms, which hitherto have had but little meaning to them, especially the one: 'God is our strong fortress'; and there were no hymns they loved so well to sing as, 'God is our firm foundation,' and 'Like a river glorious.'

"I cannot speak too highly of the courage and self-sacrifice of our Chinese helpers, especially during those first weeks of unrestrained terror. One of them risked his life again and again in order to comfort, help and save others. When some of the Christians remonstrated with him for his seeming recklessness, he said: 'In the days of my sin, I injured many, and now it is only meet that I should, if necessary, lay down my life for others.'"

Mr. Sloan and Mr. Gordon are now at Kikongshan, but expect to begin their ministry at Kuling on the 28th inst., when many of God's servants are looking forward to a season of spiritual refreshment and blessing.

Mr. Marshall Broomhall is still in Shansi, where he has found everything quiet. He was visiting Pingyangfu when his last letter was written, but he hoped in a few days' time to return to Chaocheng to meet the church leaders. He will, thereafter, proceed to Taiyuanfu, and thence return to Chefoo to witness the closing exercises of the school.

Since the date of my last letter, one hundred and sixty-six baptisms have been reported, amongst the number is a young man of nineteen years of age, the oldest male representative of one of the leading families in Yangchow. This young man was educated at St. John's University, Shanghai, and it was his intention to finish his education at one of the American

universities, but business claims now make this impossible. He was converted during a special mission held at Yangchow in 1910, as the result of a sermon preached by Mr. A. R. Saunders on the subject: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." We would bespeak prayer for this convert, who will have many temptations and difficulties to overcome.

Mr. J. O. Fraser writes of an interesting movement among educated young men in Tengyueh, who desire his aid in forming a Y.M.C.A. They do not know much about the rules, objects, methods, etc., of the Y.M.C.A., which they seem to think is a kind of select men's club, which can be joined by anyone of the right age and of good education and character. "Their idea," our brother writes, "is that the association exists for the purpose of showing forth the principle of 'universal love'—of doing good works as occasion may arise—and of keeping a watchful eye on the officials, with a view to interferences in any case of obvious injustice or unrighteousness." Mr. Fraser finds himself in a difficult position. On the one hand he feels the need of caution lest by any action on his part he may unwittingly lend his influence to an institution, the character of which may conflict with the interests of the gospel, whilst on the other hand he fears lest by holding back he may lose a golden opportunity. He asks for prayer.

Mr. and Mrs. R. A. McCulloch and Miss Marchbank, when recently at Shangtsing examining candidates for baptism, visited the Taoist Pope, who lives there, drank tea with him, and had an opportunity of telling him the message of the Gospel. The wife of the Pope, we learn, had previously sent for Mrs. Tsen the Biblewoman, who conducted worship in their house. Mr. McCulloch writes: "He is a fine looking gentleman, with very nice manners, and altogether a very attractive man. It is reported that his office has been taken from him by the Government. He represents the sixty-third generation who has held it." Prayer is asked that into his darkened mind the light of the glorious gospel may shine.

## Editorial Notes

**T**he friends of Mr. and Mrs. Helmer will be interested in hearing that their son, Frederic, was married, on August 14th, to Miss Edith Galt, daughter of the late Sir Thomas and Lady Galt. The wedding took place at All Saints Church, Toronto, and was performed by Canon Dixon. We congratulate Mr. and Mrs. Helmer, as well as Mr. and Mrs. Frederic F. Helmer, wishing and praying that God's richest blessings may be with them all.

Mr. Hoste and Dr. Whitfield Guinness have recently been traveling and holding meetings upon the continent, and particularly in Germany. God has been with His servants, and has much used them in bringing blessing to Christians and in deepening interest in China. We are exceedingly thankful to give this report, not only because of what it signifies in itself, but also because of what it implies in respect

to Mr. Hoste's physical condition. Our brother, while not entirely well, is evidently greatly improved in health. Will not our friends give God thanks for the meetings held by Mr. Hoste and Dr. Guinness, and will they not continue to offer special prayer for Mr. Hoste, that he may be entirely restored to health. We are hoping that our brother may visit us in the fall of the year.

The Chinese Christian workers who attend the Hunan Bible School last year received such blessing and so earnestly requested that it might be repeated annually, that the Bible House of Los Angeles has again generously provided for the necessary expenses, and, God willing, the School will be held, at Nan Yoh, from September 11 to October 5. The name has been changed to the Hunan Autumn Bible School. Rev. Gilbert G. Warren, of the English Wesleyan



Mission, and Rev. George L. Gelwicks, of the American Presbyterian Mission, with the assistance of others, will conduct the School this year. In their announcement of this autumn's sessions they request prayer for six definite objects. Feeling sure that our readers will be glad to join with the church in Hunan in prayer for this important work, we repeat the requests in full. The announcement says: "Please ask the prayers of all the churches on behalf of the School. Let special prayer be made (1) that the guidance of the Holy Spirit may be given to all preparations for the School and especially to all who will take in the work of teaching; (2) that the distribution of books to the pilgrims may be blessed; (3) that the hearers of the Word preached in the Street Chapel may be convicted; (4) that the numerous storekeepers who come to the town to make money may be led to think of spiritual matters; (5) that the students may be filled with the Holy Spirit; and (6) that the work of the Bible House may result in many conversions."

Dr. Griffith John, one of the most notable of the missionaries who have labored in China, passed away in London, about the middle of July. He was in his eighty-first year. Dr. John had labored hard and long in China, first at Shanghai, and later at Hankow, and he was a pioneer both in the districts about those cities and in the development of new forms and methods of work. His evangelistic and pastoral work in and about Hankow was preeminently successful. But he was most honored of God in his service of translating the Scriptures and in that of writing Gospel tracts. In this last service, he made the whole church of Christ in China his debtor, for his tracts were such that they could be used by anyone, irrespective of denominational connection, and for all classes of people, both unconverted and converted. Dr. John took few holidays, so that he lived out most of his days upon the field. At last, on account of the failure of his mental powers, his friends were obliged to insist upon his return to England, where he spent the last months of his life. It is said that his oft repeated utterance toward the close of his pilgrimage was this: "I want to go home!" He has had now his heart's desire, and is at rest in the house of many mansions. For such a faithful servant of Christ as Dr. John, we unite with many in giving God thanks.

As has often happened in the history of the Church, the time of opportunity turns out to be one of spiritual apathy. There is indeed a new interest in China because of her new awakening. But this is not widespread, much of it is superficial, and little practical effort is being manifested. Several of those missionary societies which have a deep interest in China's evangelization report deficits, and while they are planning advance movements, they confess that they are retarded by the lethargy of their Christian constituencies. Nor are young men and women in adequate numbers offering for the work to be done, more being willing to "hold the ropes at home" than to "go down into the pit" abroad. In other words, God has challenged His church to dare and do for

Him in China, and the church either does not hear, or does not heed. In view of these conditions, it is plain what is the preeminent need. That need is prayer on the part of those who really know how to pray. Prayer is needed for a great spiritual quickening among the Lord's people. Prayer is needed for necessary funds. And prayer is needed for Spirit chosen and equipped missionaries. Apart from such pleading with God, the opportunity will pass by without its being taken advantage of, and every advance effort will be in vain. Let no one wait for another; let each give himself, now, definitely, and importantly to prayer.

The United States has so greatly increased in wealth during the last decade that she is now, if not the richest, one of the richest nations in the world. It is stated that in nine months she imported about \$40,000,000 worth of works of art; that in the same length of time she brought into the country \$30,500,000 worth of precious stones; that her importations in laces and embroideries in the present year will amount to \$44,000,000; and that she added to her home production by foreign importation, \$32,000,000 worth of tobacco and \$9,000,000 worth of toys. These are significant figures, for it is to be observed that all the above are importations and hence do not include home productions, and that they are not necessities, but luxuries. Also, it is to be remembered that Christians have a considerable part in the expenditure which such figures represent. Out of that vast wealth that such sums imply the Christians in the country are giving to foreign missions about \$12,000,000 annually, which is a paltry sum as compared with what they are spending for things which make for their own comfort and pleasure. It is evident that the church in the United States needs a new Pentecost.

"He hath wrought with God this day." (1 Samuel, 14: 18.) Thus it was said of Jonathan, the day that he and his armor bearer went up against the Philistines and subdued them. And the two words, "with God" are the explanation of all that was done on that notable day, of Jonathan's conception to attack Israel's enemy, of his courage to go up single handed against innumerable foes, of his power in wielding the sword, of his endurance through the long conflict, and of his final and glorious victory. Without God he would not have been equal to any of these things; but "with God" he was a warrior indeed, and invincible. It is nearly three thousand years since Jonathan's day, and times have greatly changed. But, spiritually, the conflict is ever going on, and warriors are ever needed to fight the battles of the Lord. Two questions then are preeminently important: first, is God still on the throne and is He the God of battles? And second, are there any in these days who have faith to go forth, not only for, but also with Him? As for God, "He changeth not!" As for man, who will be a present day Jonathan, of whom it may be said, day by day; "He hath wrought with God this day"? These are the men whom the times demand. Any other kind of man will be valueless, both to God and man.

# Information for Correspondents

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission: and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

August, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	5-614.....	\$100 00	9-622.....	\$ 5 00	15-632.....	\$ 5 00	22-641.....	\$ 75	31-649.....	\$ 4 50
1-605.....	\$1600 00	615.....	5 00	623.....	25 00	16-633.....	1 00	23-642.....	10 00	650.....	50 00
606.....	2 00	6-616.....	200 00	12-624.....	1 55	19-634.....	10 00	26-644.....	7 00		
2-608.....	1000 00	7-617.....	2 00	626.....	10 00	636.....	30 00	29-646.....	2 00		\$4220 80
3-611.....	30 00	618.....	15 00	627.....	5 00	21-637.....	100 00	647.....	10 00		
612.....	1 00	619.....	2 00	13-628.....	200 00	638.....	40 00	30-648.....	171 00		
5-613 Int.	62 50	8-621.....	500 00	629.....	10 00	22-640.....	3 50				

#### FOR SPECIAL PURPOSES:

August, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	2-610.....	\$ 15 30	14-630.....	\$ 5 00	24-643.....	\$ 15 00
1-607.....	\$ 50 00	7-620.....	5 00	631.....	60 00	28-645.....	15 00
2-609.....	5 00	12-625.....	25 00	19-635.....	50 00		
				21-639.....	5 00		\$250 30

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

August, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	7-791.....	\$ 20 00	9-798.....	\$ 20 00	16-808.....	\$ 2 00	21-818.....	\$ 5 00	826.....	10 00
1-783.....	\$ 25 00	793.....	5 00	799.....	5 58	809.....	100 00	22-820.....	5 00	29-828.....	50 00
2-784.....	25 00	794.....	100 00	10-800.....	15 00	(4 friends)		821.....	5 00	30-830.....	25 00
3-786.....	5 00	8-795.....	55 00	13-802.....	3 38	17-811.....	50 00	822anon.	10 00	831.....	125 00
6-789.....	2 00	9-796.....	50 00	14-806.....	5 00	812.....	2 00	23-823.....	5 00	832.....	10 00
790.....	21 00	797.....	15 00	807.....	5 00	20-817.....	10 00	824.....	5 00		\$795 96

#### FOR SPECIAL PURPOSES:

August, 1912		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	7-792.....	\$ 35 00	13-805.....	\$ 5 00	19-814.....	\$ 10 00	23-819.....	\$1000 00	29-829.....	\$ 12 00
2-785.....	\$ 4 35	13-801.....	5 00	17-810.....	100 00	815.....	12 00	825.....	4 15		
3-787.....	15 00	803.....	6 00	813.....	10 00	20-816.....	5 00	29-827.....	30 00		\$1281 50
6-788.....	26 00	804.....	2 00								

#### SUMMARY:

##### FROM PHILADELPHIA—

For Missionary and General Purposes.	\$4220 80
For Special Purposes .....	250 30
	<hr/> \$4,471 10

##### FROM TORONTO—

For Missionary and General Purposes.	\$795 96
For Special Purposes.....	1281 50
	<hr/> \$2,077 46

	<hr/> \$6,548 56
Brought Forward.....	40,150 51
	<hr/>

Total..... \$46,699 07



# CHINA'S MILLIONS

TORONTO, OCTOBER, 1912

## The Price of Power

BY REV. WILLIAM W. BORDEN

**J**UST before His ascension Christ said to His disciples, "Ye shall receive power." And they did receive power so that they witnessed for Him with tremendous effect, and by their hands many signs and wonders were wrought among the people. The secret of it all was that the Holy Spirit had come upon them. Of course it may be said that they held an unique position and had unique gifts; but we must remember Peter's words on the day of Pentecost concerning this gift: "For to you is the promise, and to your children and to all that are afar off, even as many as the Lord our God shall call." With respect to spiritual endowment with power there does not seem to be any reason why we to-day cannot have it even as they, if we are willing to pay the price. And it is just this which Acts 5: 32 brings before us. *Obedience, the price of power in witnessing for Christ.*

Turning then to a consideration of this obedience we would remark in the first place that it must be absolute and unconditional, there must be a definite determination to do God's will, a will to obey. Christ laid down the condition of discipleship as denying self and following Him, and that is just what is required here. Each one must examine his life and put away all sin, not holding on to anything which the Spirit tells him he should let go. One of the hardest things any one can have to do is to confess he has wronged another and yet we read, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and

offer thy gift." (Matthew 5: 23, 24). We mention this matter of confession to others because it has played such a prominent part in spiritual awakenings and because of the conviction that it is the cause of much powerlessness in Christian service. On the other hand, questions of life work and service need to be met squarely and the question honestly asked, "Lord, what wilt Thou have me to do?" The

answer may not come at once, but there should be a willingness and determination to do His will, whatever form of service it may involve either at home or abroad. These are but suggestions to indicate what is involved in this step of absolute consecration to Christ, which is such a necessary prerequisite to real obedience. Do you lack power? Ask yourself, Have I ever fully surrendered myself? Have I definitely consecrated myself, and put myself at God's disposal to use as He deems best?

It must be admitted, however, that there are some who have at some time of great vision or conflict won a victory and taken this great step and yet have not subsequently had real power in their lives. What is the reason? Of course individual cases differ, but might we not say that it was through failure to make this



T. EDWARD ROSS, ESQ., PHILADELPHIA, PA.  
Member of the China Inland Mission Council for North America.

principle of complete obedience a permanent one? Christ's rule for discipleship as given in the Gospel according to Matthew has been referred to. Do you know how it reads in Luke and what the additional feature is which he has preserved for us? It is just one word, "If any man would come after Me, let him deny . . . daily." *Daily.* That is the important thing to note. It is not enough to take up the cross

once and then lay it down when the burden grows wearisome. The need for the daily application of this principle appears in two ways—first, the old questions which have been faced and downed, as was thought, will come up again; and then, in addition, there will arise new problems which were not covered by the original act of consecration. Many who have faced the problem of life work and decided for the foreign field illustrate this. It was at tremendous cost that they made this decision, and possibly there was the thought that after this it would be plain sailing. But no, the same old questions had to be fought out and then there were new problems to face too. The principle of Christ's absolute supremacy could not be left idle for a moment. Satan when defeated left Christ for but a little season. How much less when he has been ousted from our lives at some conference on some mountain top, will he despair of finding a foothold when we are again on the plane of every day living. Obedience, which is the price of power, must not only be absolute, but daily. Are you paying this part of the price?

It may be that there are some who have consecrated themselves to Christ and have sought to make this a daily principle and yet failed to receive real power. Where this is the case, is it not due to a failure in the application of the principle of obedience? It is comparatively easy to isolate the great issues, the great problems, and by the grace of God deal with them. But there are many so called little things which must be dealt with. These quench and grieve the Holy Spirit in no less real a way than the

others, yet they are difficult to deal with and many do not seem to realize what they are at all, though ignorance of course does not save us from the consequences here any more than it does in any other sphere. We must study the Word of God and view ourselves in that glass, asking God to search us and to know our hearts; to try us and know our ways and see if there be any wicked way in us. Mr. Speer, in his "Principles of Jesus," has brought out four great guiding principles that Christ laid down; namely, absolute purity, honesty, unselfishness and love. These are simple and intelligible, yet how many of us are checking up our every thought and word and deed by these, or by asking, Is this pleasing to Him? Our personal habits, amusements, all our intercourse with others, business or social, should be considered in this light. We must seek not merely to avoid quenching the Spirit, we must also be careful lest we grieve Him.

Obedience, absolute and unqualified, which is made a daily principle of living and which is carried into even the little things, this is the price of power. Of course, there must not be a selfish motive, and we must not fail to ask in definite believing prayer for the Holy Spirit. But if the conditions are met, God will make good His promise. How the power will manifest itself in us need not concern us here. The saying still holds true: "The world has yet to see what God can do with a fully consecrated man." Only as filled with His Spirit can we hope to win men from darkness to light and to faith in Christ. Shall we not each one resolve from henceforth to obey Him absolutely in all things, small and great?

## Hunan Summer School—1912

BY ONE OF THE LECTURERS

*(Through our last issue of the Millions the privilege and responsibility of prayer for the Hunan Summer School was definitely laid upon us, this month we publish the following, lest we forget the necessity of continuing in prayer for the work which has occupied God's servants during the past month. The work of intercession must not cease.)*

**I**N the first great Missionary Conference in China, in 1877, there was a discussion on the training of preachers. After a good many had spoken, a comparatively young man rose and remarked that no speaker had referred to the Lord, or to His method of training men *in*, as well as *for*, the work of preaching and teaching.

The best exemplification the present writer has ever seen of this highest of all examples is the Hunan Summer Bible School. It is not easy to gather together eighty church workers for a month's Bible training; but it is ease itself when compared with the problem of getting eighty odd men to work hard at the most elementary evangelistic work day by day.

But what *work* can be found for eighty men at the foot of a mountain range? Hither come pilgrims from every county inside

the province, and from every province that borders on Hunan—indeed there are some pilgrims almost annually from every province in the Empire.

That 10,000 pilgrims a day actually ascend the mountain on the 16th, 17th, 18th and 19th days of the month, I am sure. That more than an average of 1,000 a day ascend every day of the month is also a certainty. There is, therefore, no disputing the fact that Nanyoh is the place for a Summer Bible School.

Five minutes' walk from the town, a rambling, fairly substantial Ancestral Hall was able to be rented. Upstairs and downstairs has been roughly furnished with beds and tables and stools. A central room serves the double or treble purposes of dining-room, lecture hall and chapel. A neighboring farm-house has been requisit-



THREE PRIESTS OF THE "HALE WAY" TEMPLE ON THE WAY TO NANYOH.



tioned for extra bedrooms, and this is the *plant* necessary for the Summer Bible School.

A little eight-page envelope tract distributed amongst the missionaries of the province, has been the means of rousing the interest that has resulted in the gatherings of 83 students. They come from 22 different counties, and 36 different cities and villages. In these 36 centres they worship, divided amongst ten different "Missions." As they gather here, they worship together in a union that is unnamed by any of these ten mission names.

The men are divided into twelve bands for evangelistic work. A daily committee meeting of the twelve leaders and the staff, is held to discuss methods of work, and to report special indications of God's goodness, and other matters of general interest.

The bands work in rotation: four go out every morning before breakfast; four go out for the afternoon; four have a day off. The four chief roads out of the town are the respective centres of work; the returning pilgrims are its special objects. Those who are entering the town are themselves occupied with their chanting and worship.

The early morning work has turned out to be the great work of the day. Some of the students found that crowds of pilgrims left at dawn. Then others got out before dawn, and they found that at 4 a.m. the stream had commenced. This morning 2 a.m. was experimented with (somewhat to the detriment of, at any rate, the third morning lecture!), and the "early birds" gave the most books.

A little volume, "The Synopsis of the Gospel," specially prepared for the pilgrims two years ago, is being distributed by the ten thousand. It consists of extracts from the Gospels intended as examples of the full works, which a brief preface recommends the reader to get, and tells him how he may procure the same.

Amongst 83 students gathered together without any entrance test, there are a few who may be described as "slackers." They are remarkably few. It does one good to hear how from the thirty odd preachers, there come most grateful expressions of thanksgiving to God for the privilege, long-desired, and in some cases never before enjoyed, of united study. More than one has remarked on the joy of being absolutely free from all care of getting meals or meetings ready—a burden that has been often gladly undertaken in connection with other smaller gatherings, but one that has necessarily interfered with their profit.

Even more gratifying than these many notes of praise have been the letters from abroad, telling of daily prayer in American Bible Schools and Hindoo

Widow Refuges, and amongst German army officers and British friends; and not least, from a poor, deformed worker in Spain, who enclosed more than a week's hardly-earned pay for the work in Hunan.

The pilgrims come to Nanyoh, to give thanks for mercies vouchsafed in the preserved life of their parents; or to pray for restoration to health of a sick parent; or to confess in abject and painful guise the sin which has caused the loss of a parent at too early an age. It is the noblest, purest and best that idolatry has to show, and shows at its very worst the wrong—the cruel, mocking wrong—of idolatry. These pilgrims are self-afflicted in body, mind and soul; they are as sheep whom no man is shepherding, least of all the monks at the temples on the route, whose only intercourse with the pilgrims consists in holding a tray for the all too scanty contributions that are given. Among them are many whom the True Shepherd has called His "other sheep," whom He would gather into His One Flock.

"Towards the close of the session for 1911, the question was asked as to whether it was advisable to make the School an annual one. *The answer was enthusiastic and unanimous.* All were agreed that much benefit was likely to result from a continuation of the School.

There is no need to point out the obvious advantages to lonely workers of having the opportunity of mixing with some tens of their fellow workers from all parts of the province, in healthful surroundings, for the combined task of studying the Word of God and taking part in a strong, well-planned Mission to tens of thousands of their fellow-provincials who have some yearning for spiritual things, but who know nothing of the love of God.

The School is especially for *Christian Workers*. It is not meant for those who cannot read or write. The course of instruction

is not suitable for those who have merely a slight acquaintance with the great truths of the New Testament. We do not wish for any high standard of scholarship, but we do ask for a thorough acquaintance with the saving power of the power of the Gospel, and the sanctifying influence of the Holy Spirit. It was our great joy last year that the majority of the men who came were just the sort of men most likely to benefit by the course of instruction given."

True devotion will rather ask to be allowed to give, and will count as loss all which may not be given up for the Lord's sake—"I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."—*J. Hudson Taylor.*



EVANGELIST TIEN HSING CHI.

He came a twelve days' journey to attend the Summer Bible School (1911). He has in his hand a Bible given to him by Doctor Keller ten years previous, when he came up to Changsha for examinations. The reading of this Bible led him to faith in Christ. He is a B.A.



## A Day in The Chengtu Bible School

BY MR. A. GRAINGER, THE PRINCIPAL

**T**HE bell rings at 8 a.m. Mr. Chang, the monitor for the week, unlocks the class-room door, and students and servants troop in for morning prayers. Mr. Chang leads the worship, while Mr. Ho, who has had barely eight months' tuition, takes his seat at the organ. No preaching is allowed, as the men have still very little to teach, and it is better to avoid the danger of any preaching *at* each other.

8.15 a.m.—Worship over, breakfast is served. Two students, chosen by ballot at the beginning of the month, purchase provisions and oversee the cook, thus securing economy, preventing much friction, and relieving the Principal of a great burden.

9 a.m.—Promptly on time the bell rings, and all the students, both men and women, again meet in the class-room. God's blessing on the work of the day having been sought, the teacher begins the music lesson. The women (students' wives, all of them) remain to this class, and the teacher's wife presides at the organ. "Kilmarnock" is the new tune for the week, and this being only Tuesday, we must go over it carefully on the Tonic Sol-Fa Modulator first, then proceed to the Staff Notation on the large wall sheet, where one or two new signs must be explained, and the tune practised over a few times before we try the words. This done there is still time to practise two or three old ones, so we take "Missionary," "Laudes Domini," and "Ninety and nine," after which the teacher's wife and the women students retire to their own class-rooms.

9.30 a.m.—Repetition of memorized Scripture passages. To-day the portion is Psalm 23: 1-4. Each rises in turn and repeats carefully, giving chapter and verse. In the revision examinations the portions chosen by the examiner must be written out correctly to the last stroke of the last character, therefore they must be thoroughly learnt. Many students take one hundred per cent. in this subject. Our purpose is to enable the evangelist to quote Scripture, and to quote correctly.

9.40 a.m.—Bible study. The portion for to-day is Judges 14: 16. The men study this in silence, while the teacher remains at his desk preparing the lessons for the day. The text-book is the Bible itself. The student must make himself familiar with the facts in the lesson, and make a note of difficulties needing explanation. Mr. Li finds an unfamiliar Chinese character, and quietly comes forward to have it ex-

plained. Summaries are written on the margins of the Bible, and passages compared.

10.40 a.m.—Interval.

10.45 a.m.—Lecture. The portion just studied is expounded in detail, the students meanwhile, pen in hand, taking notes as rapidly as possible. The subject is the story of Samson. His life is shown to be a sign to the Israelites of his own generation. A Nazarite unto God, invincible while true to his vows, but a lamentable failure through disobedience and self-gratification. A picture of God's Nazarite Israel, weak before her foes through going astray after strange gods. Seventy-five minutes' talk from the teacher leaves very little unexplained, but Mr. Li would like to know what became of the gates of Gaza,

and Mr. Chang is not quite clear about the spiritual significance of the words, "Howbeit the hair of his head began to grow again after he was shaven."

12 noon.—Teachers' dining-hour. The students scarcely notice his departure, they have so many notes to write up.

12.30 p.m.—Secular studies. Yesterday we took Universal History, and to-morrow we shall take Geography, but to-day being Tuesday our subject is Church History. We have reached the story of the persecution of the Christians of Lyons and Vienne. The text-book is in the stiff, classical style of Chinese, and several of the students have difficulty with obscure and uncommon characters, which the teacher has to explain before they can proceed to learn the lesson.

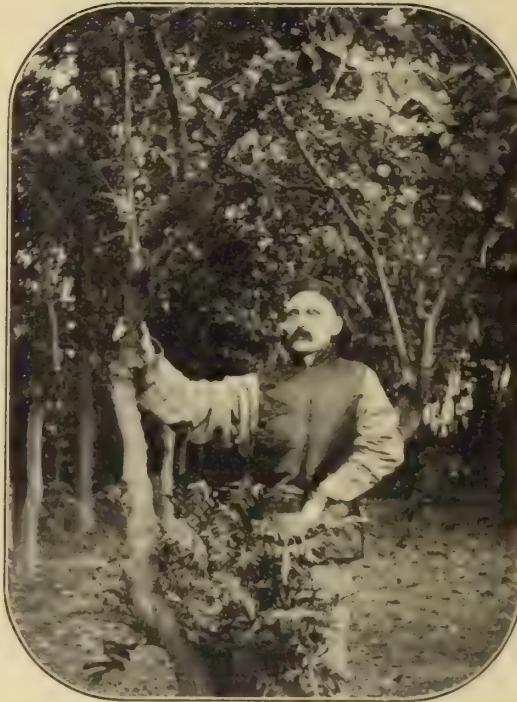
1.30 p.m.—Class on Church History. Close questioning on the lesson shows each man

where he is weak, then, in closing, a few warnings and encouragements for the Church in the present day are pointed out.

2 p.m.—Students' dinner-hour. Dinner over, Mr. Chang, the monitor, appears in the teacher's study with a request for medicine for Mr. Tang, and asking leave for two hours for Mr. Fu, whose brother has just arrived in the city from his home two hundred and fifty miles away.

The teacher in his turn requests the monitor to send up Mr. Li to hear the contents of a letter from his pastor, and to consult about the expenditure of five dollars on winter clothing. Meanwhile the teacher's wife is giving Mr. Tan an organ lesson.

3 p.m.—After a short season of prayer the students disperse to four street chapels in different districts.



MR. A. GRAINGER.  
The Principal of the Chengtu Bible School.





Photos by] INNER COURT OF THE BIBLE SCHOOL, CHENG TU.  
A Chinese house altered for a foreign missionary.



ENTRANCE TO THE BIBLE SCHOOL, CHENG TU. [A. Grainger  
Classroom windows are on the right.

taking with them sheet tracts for free distribution, and books and Scripture portions for sale. A few minutes later the teacher starts off on his round, assisting in the singing of a hymn and the collection of a crowd in the first chapel, listening to a preacher in the next, quietly passing by the third where a crowd is already gathered round the door, and preaching for a short time in the fourth.

5 p.m.—The students are now free for two hours.

Some of the younger men take a turn on the horizontal bar, or on the parallel bars.

7 p.m.—Memorizing Scripture and general revision. A quiet hour when the Scripture portion for to-morrow is memorized, and valuable revision work done. The teacher is present to give any help needed.

8 p.m.—A gentle tinkle of the bell is the signal for closing the books, and for the women and the servants to gather in for evening prayers.

## Bible School Work in Nanchang, Kiangsi

BY MR. W. S. HORNE

I HOPE I may attribute the scanty number of students this term at the Bible School to the effects of the Revolution. We began the term with seven, which was increased shortly to nine.

Seven of these are familiar faces, some having attended three, two, or one session. We are so happy to welcome them back, and glad to meet new friends and faces. We sincerely trust that the term beginning September 3rd, will witness a good increase of students. Seven of these dear men are

supported by the friends of the stations from which they come. One, Mr. Chen, is from Fengkanghsi, the first place we opened in the Kanhow district. He is a member of the clan who rented us our first house.

While other members were, for long years, our bitterest persecutors, this boy's father became a Christian, and was the object of the hatred of other members of the clan, who pulled his house down during

the second Boxer riot (of 1907) in which we, too, suffered the loss of all things with the Christians. This student himself was then a lad and an enquirer, and though much frightened, soon after boldly confessed Christ in baptism. He is now, for the second term, supported by his father in



Photo by]

THE GARDEN AT THE BIBLE SCHOOL, CHENG TU.

[A. Grainger

the Bible School. When he left home this spring, his father was very ill. Only a few days ago we received a letter saying his father has joyfully entered into rest. The mother and brother do not wish Kueh-en



to know of his father's death, lest it might hinder him in his studies. We have still to break the news of this great sorrow to him. We are praying much for him. Do pray he may be made a great blessing in Fengkanghsi, which has greatly resisted the gospel for so many years.

Another young man of promise is supported by the Orphan Homes of Scotland. I am sure the prayers of these dear friends come with their gift, for the young man is responding to the Word of God he studies, and is greatly growing in grace and wisdom. May the Lord keep him from the love of this world. There are so many things to allure young men away from the Lord's service, that there are many Demases in the mission field. Please pray that the services of the young men be secured for the church of God in China.

With two small exceptions, the health of the school, through the goodness of the Lord, has been very good. One of the students has just returned from the hospital much better. Another is threatened with lung trouble, but we trust the Lord may bless the treatment given, and thus spare this valuable life. His father was in the school two terms. Father and son are choice men.

In study we have gone through Matthew's Gospel, and outlined the other Gospels; we are now half through Acts, and hope to outline a few of the Epistles before the end of June. Many precious Bible doctrines have been under review, and the Lord, through His Word, has appealed to all our hearts in many ways, which, I trust, shall never be forgotten. There has been much prayer, and our times of prayer have been real talks to our God, in response to His voice to us through His Word. In morning prayers we have gone through Job and Proverbs, learning the first great lesson of the Bible, which He alone could teach, that is how to justify God and condemn self, as the only way to life and blessing. Proverbs comes along next, as His own rules for daily living. The students have been diligent in street and chapel work, and through the kind gifts of home friends, have been well supplied with suitable literature to circulate. Many thousands of tracts and portions of the Word have been distributed. This work has been somewhat hindered through the local unrest caused by the Revolution, which also for some

time deprived me of Mrs. Horne's valuable help. Since her return, I am sorry to say, she has been far from well.

We again lift our hearts in praise to God for all that He has wrought, and for all He has enabled us to do, and for the privilege of a share in the work.

We do thank you for all your help by prayer, and crave a further interest. Pray for these nine men now soon going back to their stations, and for those who have in the past been in the School, and who are at present at work, and also for ourselves, especially that my dear wife may be restored, and most important of all, that the Lord may raise up chosen and suitable men to fill the School, and grant us a good Chinese teacher.

We are saved by faith, and we live by faith. Christ must dwell in our hearts by faith. The Jews were cut off because of unbelief, and we stand by faith. But we must not be occupied about our faith, but about the object of our faith. Not with the laws of optics, nor with the power or construction of the eye must we be occupied, if we would enjoy a beautiful landscape; we must look at it and feast upon it.—*J. Hudson Taylor.*

Mix the Word with faith, and you will find that His yoke is easy, His burden light. He will finish His work in you. \* \* \* To those who recognize this supernatural power the life of faith is no dubious uncertainty, the path of faith is no hazardous speculation. \* \* \* People say, "Lord, increase our faith." Did not the Lord rebuke His disciples for that prayer? He said, "You do not want a great faith, but faith in a great God. If your faith were as small as a grain of mustard-seed, it would suffice to remove this mountain.—*J. Hudson Taylor.*



THE BURROWS MEMORIAL BIBLE SCHOOL, NANCHANG, JUNE, 1912



## The Bible School at Hangchow, Chekiang

BY MR. W. H. WARREN, PRINCIPAL

THE second session of the Institute commenced on April 13th, 21 students entered, the full number that we can accommodate, ten of them had attended the first session, eleven were new men.

The term was marked by a good deal of sickness all about us, but the Bible School escaped from any but minor complaints. One student was laid up for a week or more and required medical assistance, but the other cases we were able to attend to ourselves. This was a cause for great thankfulness, as a serious case of scarlet fever was being nursed next door to the school.

During the session two students were recalled to their homes, on account of sickness in their families, and so we ended the session, on July 8th, with 19 students in residence.

The students did good, steady work. They come to us with very diverse qualifications as to their

scholastic attainments, and so the position achieved in the class list is not in itself a sufficient evidence of the character of their work during the session; there are other elements of which an examination cannot take cognizance.

The work covered studies in Biblical Introduction, Old Testament History, The Life of Christ, Biblical Doctrines, Biblical Geography, The Acts of the Apostles, Evidences of Christianity, Homiletics, Exposition and the memorizing of Scripture passages.

The Term Examination resulted in two students gaining the "Honors" certificate, with over 95 per cent. of marks. One gained the "Distinction" certificate, with over 80 per cent. Eleven gained the "Pass" certificate, with over 60 per cent. Five fell below the required standard and were given only a "Secondary" certificate, which is merely an evidence of having been in attendance during the session.

## Closing Exercises of the Hangchow Bible School

BY MRS. W. J. DOHERTY

*"Give attendance to reading, to exhortation, to doctrine."*

IT was my privilege to be at the close of the term that marks the end of the first year of the Bible Training School in Hangchow. After the busy week of examinations, there was a natural feeling of excitement among the 19 students, as to the place in which they would find their names on the list.

As we entered the class-room that serves for a chapel, for a short service on Saturday afternoon, July 6th, one could feel a certain tensiety in the atmosphere, and glancing toward the wall, I noticed the list of names, and knew the reason of the glad expression on so many of the faces.

After prayer and a hymn heartily sung, the principal asked Pastor Liu to read a portion of Scripture; another hymn followed, and then Mr. Warren invited Pastor Ren, the well-known

Chinese pastor of the Hangchow C.I.M. Church, to address the gathering. Choosing as his subject, Romans 12: 1, he reminded his hearers of their duty and privilege of full consecration to God, that He might fulfil His own purpose with each one, bringing in the names of Mr. Hudson Taylor and Bishop Moule, whom he had personally known well, as examples.

Then all eyes were directed towards the pile of certificates neatly rolled up, with names outside, as Mr. Warren rose again. After congratulating the students generally on their term's work, he spoke words of comfort to the less fortunate ones, whose names were lower down on the list, and wished to encourage them in future efforts of study. It was

worth a great deal, and of peculiar interest to me, to see the faces of the men as they made their polite bows on receiving their certificates.

I could not help noticing how much brighter many of them looked, than when they arrived at the beginning of the term, and wished there had been more there to see what is being accomplished by the School.

The closing hymn was sung, and prayers offered by Mr.

Hammond and Mr. Langman, two of our C.I.M. members who had come across the city, and then Mr. Warren invited all to go across to the house, where Mrs. Warren was expecting them to afternoon tea.

They were not long in availing themselves of this kind invitation, and as soon as they were all across in the garden, a photograph was taken. Then the



BRIDGE AT HANGCHOW.



rattle of teacups and smiling remarks, denoted their pleasure as they partook of the dainties that Mrs. Warren knew would be so acceptable to them. One almost forgot they were Chinese Divinity students, and looking at the happy little groups at different tables, it reminded us of old days in the homeland and tea-parties there. It was a very pleasant social "break-up," and to finish the afternoon's proceedings,

each student was presented with a copy of Dr. Du-Bose's "Fundamental Evidence of Christianity," and a devotional or a biographical work.

In the evening of the same day Pastor Ren conducted a special service for the students. The next day, Sunday, the Communion service was held in the morning, led by Pastor Liu, and the session closed with a valedictory service in the evening.

## A Summer Bible School at Pingyao, Shansi

BY REV. W. PERCY KNIGHT

**Y**OU will be interested to know that we have just closed a month's Bible School here, and that it has indeed proved a time of blessing and profit to us all. The great heat was found by some as a hindrance, but the chapel here is particularly large and airy. Thus, after thought and prayer, notices were sent to the various stations on this plain, inviting friends to come. Beyond our expectation thirty-nine registered for the class, and a few others attended irregularly. These thirty-nine men represented nine stations, and ten of them were from churches other than those of the China Inland Mission; twelve of our number, were from the English Baptist and American Congregational Missions. Thus we had in the personnel of the class, a most delightful illustration of practical federation! Minor distinctions were forgotten as we gathered around the Word of God. A most marked spirit of love and unity prevailed throughout the class. Each student paid 1,500 cash for the month's board, which is equal to about one dollar in gold. This did not meet all expenses, such as cook's wages, coal, water and balance of food account; these were supplied from funds which were kindly sent to me by friends at home, to be used in this work.

THE DAILY PROGRAMME WAS AS FOLLOWS:

6.30-7.—Prayer meeting for God's blessing on the day's work.

8-9.30.—Devotional meeting, led by the writer.

10-10.30.—Preparation of John's Gospel, one chapter being taken daily.

10.30-11.30.—Exposition of John's Gospel by the writer.

3.30-4.—Preparation of Genesis.

4-5.—Exposition of Genesis, by Mr. H. J. Mungeam.

6-8.—Parties of men preaching in the streets of the city under the leadership of Mr. Mellow.

The earnestness and attention of the students was very marked, and at the devotional meetings we had some gracious times of the Lord's visitation. The aim of the meeting was to move the heart and life rather than inform the head. The subjects taken being some of the

Psalms and the great and precious promises in Isaiah.

In all the classes the blackboard was used, and the notes were copied down at the close of each exposition by the students. Two evenings were used in showing slides on the Pilgrim's Progress, to the enjoyment of all. Two evenings also were given to pictures of the Gospel story, when a good number of outsiders heard the Evangel from the students. A great deal of seed-scattering has been done during the month, and much testimony for Christ has been borne in this hard city.

Last Friday was the closing session for prayer, praise and testimony, and it was indeed a time long to be remembered. And now that these men have scattered once again, filled with the joy of the Lord, and having come in contact with the Living Word through the written truth, we can only pray that it may "Effectually work in them that believe," and bring forth fruit in many lives.

In September the writer expects to start on a round of visits to several stations in this Province, conducting Bible classes with the church members, and will greatly value prayer for this service.

Pray that there may be marked blessing in each centre, as the Word of God is studied day by day.



BIBLE SCHOOL, AT PINGYAO, SHANSI, JULY-AUGUST, 1912.



## The Children Are Calling

BY MRS. G. WHITFIELD GUINNESS, KAIFENG, HONAN

THE great city of Kaifeng, in the province of Honan, is surrounded by massive walls—north, south, east, and west there are big iron gates with heavy bars, that every evening at dusk are carefully closed, to be opened again in the morning. Near to the south gate there lies a smithy, where work is being done all day long; strong, brown arms wield the sledge-hammer, and cause the sparks to fly. At the back of the smithy is a small, dark room, and here is the house of the little boy whose story I am going to tell you. His father is the blacksmith and is every day at work, while his mother is busy in the home, so little "Keotsi," as they called him, grew up without much care, and spent most of his time in the street, where there was always something to look at. Since the railway was built great crowds of people in carts, barrows, or rickshaws passed through the gate on their way to the station. The foreigners, too, had built a hospital and other houses outside the city, and little Keotsi used to run out and look at them as they passed by. He specially enjoyed seeing the doctor riding by on his bicycle, and perhaps still more seeing the little foreign children with their fair curls and blue eyes, when they happened to pass. Little Keotsi had no need to be ashamed of his dark ones—how they twinkled with fun and laughter.

One day something dreadful happened. He fell as he ran across the street and a big, heavy cart-wheel went over his leg. His father left his work, and his mother came crying to see what had happened to her little boy. There he lay surrounded by a crowd of people, who were lamenting and talking about him. "What was to be done? He could not lie in the street. "Carry him to the foreigners," said a voice out of the crowd, "their hospital is not far from here." "Yes, yes, carry him there, they will make him well," said others, and little Keotsi, pale and in great pain, lying on a bed, was carried to a large building, built of grey brick, and where over the door there is written in Chinese characters:

"THE GOOD NEWS HOSPITAL."

Here, willing, kind hands received and cared for him, and when I first saw him he lay in a nice bed with his leg in a splint and seemed quite happy and at home. His mother stayed to look after him, and his father came every evening after work to see his boy. Many weeks he had to lie there, but although only six years old, he was wonderfully good and patient. All were kind to him and he began to learn a hymn about Jesus, a name that he had never heard before, but it was the name of One whom all in the

hospital loved and honored. Sometimes the little foreign children would come with gifts of toys and sweets, and their mother spoke to his mother about Jesus. The one in the family who first gave his heart to God was his father; he could read the Bible and began to pray and go to church in the city. Although he has had to suffer persecution for confessing the Lord, he remains faithful. Later on his mother also came to church, and Keotsi, who got well and strong again, left the hospital and could be seen as before running about playing in the street. He is no longer afraid of the foreigners, however, but runs up to them crying: "How are you to-day? Are you going into the city?" And we nod and smile and in our hearts send up a prayer for the little family within the city gate. This year Keotsi began to go to school, not a heathen school, but the Mission School in the city, and now it is there we see his bright face greeting us. We hope that one day he will give his heart to God and grow up as a Christian to serve the Lord.

Before I finish I would like to tell you about another little patient. His name is "Free Grace," and



ONE OF CHINA'S MAIDENS AT HER SPINNING WHEEL.

from the name you will understand that his parents are Christians. Little Free Grace has heard about Jesus since he was quite small, but what is still better, he knows and loves Him as his own Savior. He is suffering from hip-disease and has to lie still on his back night and day. But if you did not know how he suffered, you would never guess it, should you go to see him in the little ward, where he lives with his mother.

Though he cannot lift his head, he greets you with a sweet smile and tells you that he is feeling better. To-day our kind nurse has taught him to crochet, and he shows you a pair of mittens he is working for his father. "Free Grace" often sees his parents sad about him and comforts them saying: "Don't cry—I am not sad, I am not afraid to die." But sometimes he longs very much to get well. One day the Biblewoman heard him praying in his room. He was alone, and between the sobs she heard him say: "O Lord Jesus, I do so want to get well and be able to run about like other children. Please make me well, even if I am lame. I will still follow Thee." Mrs. Song quietly opened the door and saw him quickly throw a handkerchief over his face to hide the tears, and it was a bright little voice that said: "Come in, Mrs. Song, I am alone." Free Grace is nine years old. One day he said: "I have three homes, one in the city, one in the country, and one up in heaven with God."

"He shall gather the lambs in His arm, and carry them in His bosom" (Isaiah 40: 2).

## "Joy and Sorrow Interwoven"

BY MISS A. M. JOHANNSEN, YUSHAN, KIANGSI

**J**UST now, while I am writing, the rain is pouring in torrents. It makes one cry out to the Lord for showers of blessing, which are sorely needed in the church in China. And we also need the showers outside the church, so that a hunger and thirst may be poured into many hearts, making them cry out for the living God. We find hungering hearts here and there, but we long to see more. We have had a woman from one of the mountain villages staying with us. Six years ago she heard the Gospel in one of our out-stations. The Truth gripped her heart, and she began to enquire after God. She was a widow. A few months later she married again, and went to live in a very distant village. But she did not forget what she had heard; all the people in her home were zealous idol worshipers, but she continued to pray to the living God. Once or twice she went to the nearest out-station, but it took her two days to walk there on her small feet, and when on her return journey she took a chair, because of heavy rain, her step-sons were very displeased. So she is only able to meet with the Lord's people very occasionally. But there, amidst her heathen surroundings, she cleaves to God, and every now and again she persuades her old husband to teach her to read a few hymns, etc. Latterly she felt she must get out here for the Sunday services. So she started out one Monday morning, walking till Wednesday night. She then reached a place where she could take passage on a boat for a day, only paying a few cash for her fare, and on Friday she got a barrow-man to wheel her to the city. She wanted to start on her long return journey the following Monday, but I pressed her to stay with us for a week. A few days later her step-son had business in the city, and came to ask when she was going home. He was in a good humor that day so she asked him for a dollar. He gave it to her, and she joyfully brought it to me for the building of the chapel, though to keep it might have saved her some of her weary tramp home. That is what the Gospel means to her! And yet she has had practically no teaching, knows very, very little, but she trusts the Lord for salvation.

Where is there anyone at home who would be willing to come five days' journey, and use another five days for returning, just to attend the Sunday services

and to meet with the Lord's people? Is it not a shame when we begin to count the number of churches at home, to think that the churches and the preachers of the Gospel in China should be so few and far between? Has not this woman—and many like her—as good a claim to the "Good News" as all who read her story? Must not the Savior, who died for *all*, look down in pity and sorrow upon us, in our coldness and indifference in His service?

At the end of the year I offered a prize to those who could repeat all the "golden texts" for the year, and give the references as well. One of our women, the widow of a former teacher, three girls and three boys did so without any difficulty. And as a prize each one received a pocket edition of the New Testament. A few other girls and the matron in the school received smaller prizes. It was no easy matter to recite 52 texts in the right order, and with all the references,

but the Chinese have good memories. Another time I set our boys and girls to find out the references about "the righteous" or "righteousness." The first prize was given to our biggest school-boy, and the next one to two girls. They had brought me 150 odd references after a week's search. I wonder how our young people at home would like to search their Bibles from Genesis to Revelation without a concordance, and without a reference Bible? How many would have done as



BOAT TRAVEL.

well as these three? One young girl of sixteen gave us much joy. I had been speaking to our people about the famine sufferers, and asked them to help according to their means. This young girl possessed *one* dollar, which had been given her as pocket money. She prayed about the matter, and decided the Lord wanted her to give it all, and do without certain things for herself. The Lord Himself rewarded her. That night in the Christian Endeavor meeting He used her to give a helpful message, although she had never spoken in public before. Moreover, two days later, she quite unexpectedly received a letter, enclosing *three* dollars, and she and others realized the Lord was giving good interest. One of the servants joyfully brought me the fourth part of his wages for one month. So, you see, it is "joy and sorrow interwoven" in the work God has given us. Pray that we may have grace and wisdom to serve Him as we ought!



# Tidings from the Provinces

## PRAYER TOPICS.

We would emphasize the need of special prayer for each phase of the work in China at this season of the year. School work has been resumed, the Bible Schools have entered upon a fresh session, those who are free to itinerate are planning their autumn tours, and those upon whom the responsibility of station work rests, are arranging for the autumn and winter station classes. All of these, each in his or her sphere of labor, depends upon the constant and definite upholding which it is our privilege to give. "I will be enquired of . . . to do it for them."

Several pages of this issue of the Millions have reports concerning the Bible Schools of the Mission. We would ask our readers to note each account, and by use of the map in the inside of the cover of the Millions, to become acquainted with the provinces in which this work is being carried on. Having done so, will you not bear before the throne the principals of these schools, the students in their study, and the practical work carried on during the session. Ask also that each student may receive deep spiritual blessing, so that he may go forth spiritually equipped for service among his own people.

## NEWS NOTES.

We have heard of serious floods in the districts of Changteh, Hunan; Hekow, Tungshiang, Kienchangfu and Yuanchow in Kiangsi, and at Wuhu. Hundreds of lives have been lost, and much suffering will result from the destruction of crops.

It has caused us deep regret to learn from many parts of the field that opium has been so extensively planted this year. We may be sure that the Adversary will ever be on the alert to keep the people in the bondage of this drug. It is important that we continue earnestly in prayer until it is totally abolished.

It is most interesting to note that Dr. George E. Morrison, so long the China correspondent of the London "Times," has been appointed to be an adviser of the Chinese Republic. Dr. Morrison has relinquished an important post to take one still more important. He is, however, as well qualified for the one as for the other. Many missionary friends will wish the Doctor every success in his new position, and not a few will pray that he may be granted, in the fulfillment of his difficult duties, that wisdom which is from above, and which will make for China's good and the glory of God.

## CHEKIANG.

**Shaohingfu.**—"We feel deeply grateful to our gracious God for giving us another token of His presence in our midst. Nine young women and girls

from twenty-two years to thirteen, voluntarily went to my daughter Louie and asked to be received into the Church by baptism! The most pleasing feature in connection with these candidates is, that there was no initial urging on the part of any one that we are aware of, save upon two of the girls, and these two ought to have been received as candidates last year. Just at a time when we felt depressed in spirit and disappointment in our expectations, the Lord was graciously but secretly working in the hearts of these young women, and thus induced them to voluntarily come to their teacher, who with her younger sister, has labored so hard and faithfully to win these souls to Jesus. It filled my heart with grateful praise. Rejoice with us!"

MR. J. J. MEADOWS.

## HUPEH.

**Ichang.**—"It has been such a privilege to have been helping in the Scotch Mission girls' school here, and has to some extent been a compensation for having had to leave the dear girls in Paoning. Now, however, the school is closed for the summer holidays; so that piece of work has come to an end.

"Mr. Squire has allowed me to begin a Sunday school for the children about here, and to my great joy forty and fifty have come, each time many of them bringing their mothers along, and these are attending a class Miss Williams has for them on Wednesday afternoons. We (Miss Williams and I) are also visiting amongst the boat women and the women on the river bank, and always find a willing audience. The opportunities for work are certainly very great. Please ask for prayer for this effort. We do long for souls to be won from among these people, as a result of our stay in Ichang.

"From Paoning I got most encouraging letters. The girls write regularly, and tell me what they are trying to do for the Master there. Two or three of the pupil teachers get some one to take them out visiting twice each week. They go to the homes of the girls who used to come as day girls to school, and there preach the gospel, at the same time keeping in touch with the girls and getting hold of their parents. This is quite their own idea, and has given me much encouragement."

MISS M. G. HASLAM.

## KIANGSI.

**Kweiki.**—"Since writing you last we have been gathering in the harvest, and it has been a time of rejoicing. The harvest time always is joy on earth and joy in heaven, joy in the hearts of those brought in, and joy in the hearts of those who had the privilege of bringing them in.

"Within the last two weeks throughout the whole of the Kweiki district, that is Kweiki and twelve out-stations, one hundred men and women have been

examined and received into the church. It seems a large number to be baptized at one time; but it extends over a very large district. Some of these people have been coming to worship for years, others are more recent; but all have shown more or less by their changed lives, that they know Jesus to be their Savior.

MISS AGNES BAXTER.

## MONTHLY NOTES.

### Arrivals.

August 17th, at Montreal, Miss M. Allen, from England.

August 22nd, at Montreal, Miss L. A. Batty, from England.

August 24th, at Vancouver, Rev. and Mrs. A. R. Saunders and daughter, from Shanghai.

### Departures.

August 27th, from San Francisco, Miss M. Moler, for Shanghai.

September 4th, from Vancouver, Doctor and Mrs. W. T. Clark and two children, for Shanghai.

August 31st, from Montreal, Mr. and Mrs. B. Rime and child, for Scotland.

September 21st, from England, Rev. and Mrs. Wm. Taylor, for Shanghai.

September 21st, from England, Rev. and Mrs. A. W. Lagerquist and two children.

### Births.

July 17th, at Chefoo, to Mr. and Mrs. J. S. Fiddler, a son (James Helmer).

## BAPTISMS.

<b>Shensi—</b>	
Mienhsien .....	2
<b>Shansi—</b>	
Pingyangfu .....	10
Saratsi .....	8
Paotowchen .....	1
<b>Shantung—</b>	
Ninghaichow .....	7
<b>Kiangsu—</b>	
Yangchow .....	4
Kaoyuchow and out-station... ..	8
<b>Szechwan—</b>	
Yingshan Sze .....	29
Luchow and out-stations .....	23
Suitingfu .....	11
<b>Yunnan—</b>	
Yunnanfu .....	7
<b>Kiangsi—</b>	
Tsungjen .....	3
Nanfeng and out-station .....	3
Kanchow Ki .....	13
Wananhsien .....	1
<b>Anhwei—</b>	
Yingchowfu .....	1
Anking .....	2
Kwangtechow .....	2
<b>Chekiang—</b>	
Wenchow and out-station .....	7
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200

Previously reported 634

834

## Editorial Notes

**I**T is with much thankfulness that we announce that Mr. Hoste, the General Director of the Mission, arrived in New York City on the 9th of the present month. Our brother is on his way to China, and expects to sail from Vancouver for Shanghai, on November 27th. The time spent in this country will be given to visits in the Mission Homes at Germantown and Toronto, to interviews with the leaders of the work, to meeting with the members of the Philadelphia and Toronto Councils, and to the holding of a few meetings. We bespeak for Mr. Hoste the prayers of God's people, that he may be much used of the Lord while in North America, and then, that he may be taken on his way to Shanghai in safety and for added blessing to China.

By the special appointment of the World's Evangelical Alliance, Wednesday, October 16th, was designated as a day of prayer for the Moslem world. The day was chosen as it marked the centenary of the death of Henry Martyn, at Tocat. In view of this, prayer was asked, (1) for Moslem Governments and for Christian rulers in Moslem lands; (2) for the wider circulation of the Word of God and Christian literature among the Moslems; (3) for those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world; (4) for all preachers and evangelists among Moslems, for their message of reconciliation, and for converts; and (5) for the arrest of Mohammedan progress in Africa, the success of missions on the border-marches of Islam, and that all Christian societies in these regions may realize the need of working also for Moslems. This notification may reach our readers too late to be of service on the day appointed for prayer, but it will not be too late to pray. We trust that much earnest prayer will be offered in line of the objects named, for the need is urgently great.

A small but notable conference was recently held in New York City, in connection with the Mohammedan problem. It was held at the home of Mr. Olcott, and was attended by about thirty men who were specially interested in and connected with Moslem work. Dr. Charles Watson acted as chairman, and Dr. S. M. Zwemer and Dr. Robert E. Speer, gave the addresses. Dr. Zwemer presented a view of the Mohammedan situation, and Dr. Speer presented the need of intercession for Mohammedans and for Mohammedan work. Later, there was a discussion of the present day development and possibilities as related to missionary service in Moslem lands, which proved illuminating and practical. But the chief purpose of the conference was prayer, and that service was kept well before those present. As a result, much of the time of the session was given to prayer, which took the form of confession of sin, because of failure in Mohammedan work, and of intercession that Christians might become more fully alive to the needs of Mohammedans and the purposes of Christ concerning them. A new movement on the part of the Spirit in behalf of the Moslem world, seems to be in force, and all who were at the above conference felt that

the gathering was a vital part of that movement. We hope that our praying friends will spread the fire of intercession thus begun by offering private, and, as far as possible, by securing public prayer in behalf of Mohammedans everywhere.

A movement in China is on foot to establish a native church, which will be independent of foreign control and advice, and, therefore, under the direct and exclusive leadership of Chinese Christians. This, on first consideration, has a favorable aspect to it. It is encouraging to think that there are now enough Christians in China to make the thought of consolidation and independence possible. Also, it will be recognized that such a movement, theoretically, is in the right direction, for sooner or later, it is desirable that the Chinese church should be willing and able to stand alone. But the proposals made by the leaders of the movement are not promising. These proposals have thrown the doors too wide open, especially in doctrine and in tests of church membership, which reveals the fact that the Chinese leaders are not alert to the dangers which confront them, and to God's real scriptural and spiritual requirements in connection with church life and service. The day is likely to come when Chinese Christians will be able to deal with these highly sacred and delicate questions. But it appears that that day has not yet arrived, and that it is still a considerable way off. We hope that much prayer will be made for the Chinese church, that it be not led astray from God's truth and will.

"In the beginning God." (Genesis 1: 1). At the recent meeting of the British Association, held at Dundee, the president, Professor Schafer, spoke upon the origin and nature of life. Amongst other things he said: "Setting aside, as devoid of scientific foundation, the idea of immediate supernatural intervention in the production of life, we are not only justified in believing, but compelled to believe, that living matter must have owed its origin to causes similar in character to those which have been instrumental in producing all other forms of matter in the universe; in other words, to a process of gradual evolution." This sounds very learned and conclusive. But two considerations are to be kept in mind. First, evolution in creation has never been disproved. And second, even if we grant the law of evolution, we must ask, Who created the law and set it going? As to the last, laws do not make themselves, especially, laws which are to prove themselves so powerful and intelligent as to produce the highest forms of life and intelligence. When one concedes such powers to law, that moment law becomes a Person, and that Person becomes Deity. Thus it is that one is thrown back upon the statement which begins Holy Scripture, and which must stand at the head of all true, scientific statement concerning creation: "In the beginning God." Commence thus, and one has adequate explanation of all that follows. Commence otherwise, and one is left in darkness and confusion, with no explanation of life, either in its beginning or ending.



# CHINA'S MILLIONS

TORONTO, NOVEMBER, 1912

## The Evil Fruits of Self-will

BY MR. D. E. HOSTE

*"And the Lord said to Samuel, Harken to their voice, and make them a king."*—1SAMUEL 8: 22.

WE find in Scripture several instances recorded of the Lord granting the desires of men, even though such desires were contrary to His own will. It would seem, indeed, to be a principle of God's moral government, that He does not go beyond a certain point in withstanding the self-will of His creatures, at all events during the probationary period of His dealings with them. The circumstances connected with the appointment of Saul, the son of Kish, as the first King of Israel are a notable illustration of this truth. Whether it was the Divine purpose ultimately to introduce the monarchical form of government into Israel or not, it is clear that the desire of the people for such a change was not only ill-timed, but they were actuated by wrong motives in entertaining it. The theocratic order, under which the Lord Himself prepared and brought forward a man to be His instrument in the government of His people, was the original Divine choice, and their insistence on another order being substituted for it, amounted, as we learn from the sacred record, to a virtual rejection of the Lord Himself as the head and ruler of the nation. Nevertheless, their request was granted in the words quoted above and we find that not long afterwards Saul is brought forward and is generally accepted as king. The succeeding chapters of the first book of Samuel recount the sad train of disastrous consequences to Israel, resulting from their own impatience and self-will. We may be certain that had they manifested a right spirit, and in an attitude of humility, patience and self-judgment, waited upon the Lord to make clear His own arrangement for meeting the needs of the nation, events would have taken a very different course. The Book of Judges reiterates again and again the gracious truth, that in times of national need and disaster, even though brought about by the sin and backsliding of the people, if only they turned with their whole heart to the Lord, He was prepared to undertake their cause, and give them someone chosen and equipped by Himself for their deliverance.

As we follow the history of King Saul, we are impressed by the fact that, though he seems to have failed at a comparatively early period of his reign, the Divine intervention for his removal was slow in operating. It is true that in purpose he was rejected from the kingdom, and that the man, who, in the Divine Providence, was to be his successor, was anointed for the kingly office; nevertheless, long

years passed, during which we are told that the Spirit of God had been withdrawn from Saul, and he had been given up to the influence of an evil spirit, thus becoming an incubus and a blight upon the prosperity of his country. The experience of the people of Israel during this lengthened period furnishes an instructive instance of the truth that, when men through impatience and self-will insist upon something, which is not God's purpose for them, they will most surely have to eat the fruit of their own doings, and the train of events thus set in motion will have to run its course, sad and fruitful in mischief though it may prove to be. These things are written for our admonition, upon whom the ends of the world are come, and it specially behoves those called to take an active share in the Lord's service, to take heed to themselves, lest through carelessness of walk, or neglect of the means of grace, they should gradually get out of touch with God, and lose the capacity to perceive His will. Trifling with conscience and lack of full obedience to the Holy Spirit in the personal life of a Christian expose him to the grave danger, either of exhibiting self-will, or at least taking a mistaken course of action in times of testing and perplexity.

The case of the patriarch Abraham in connection with the birth of Ishmael shows us how even the man of eminent faith and obedience may err and commit a mistake fruitful in mischief during succeeding years. It will be remembered how when he perceived that his action was going to result in discord, Abraham sent away Hagar, in the hope of thus averting trouble, which was evidently impending over his family. But it was not to be: God Himself sent Hagar back. Nor is it difficult to see that, for years afterwards, there were elements of strife and unhappiness in the domestic life of Abraham, the outcome of his failure, in a time of testing, to exercise simple faith and patience as fully as he should have done.

We also learn from the inspired record that through all the confusion and disaster, following upon human sin and self-will, the Lord in His grace and wisdom turns to account the very evils of the situation for the development and perfecting of His own gracious designs for the blessing of His people. Thus we find that the dangers and vicissitudes through which David had to pass, owing to the malice and wickedness of King Saul, were the means of preparing him for the throne, and bringing victory and rest to his nation. What an encouragement of faith and patience this blessed truth affords in times when the



Adversary seems to be getting his own way! What an incentive also to constancy and endurance during such periods, the experiences of David afford us! Again and again in the Bible we find that if only there was one individual, who, in times of declension and sin, kept true to God and kind in heart toward his fellow-men, then, in due time, the Lord was able through such a one to manifest His power and glory in widespead blessing. How gracious in the sight of the Lord is individual faithfulness in severe testings! Without such discipline it is impossible to be fitted as an instrument through which men can be quickened and helped. Let us then not be surprised or disheartened if we meet with various forms of trial; but let us rather carry out the injunction, given us in the opening of the Epistle of James, to "count it all joy," knowing that through this means we shall, if we "hold fast our profession," be perfected as in no other way could we be.

It is sad to reflect that such constancy under difficulty and affliction is not common. The words which occur in the Proverbs—"A faithful man, who can find?" express this with force and clearness. The history of declension, whether in an individual or in a community, is to be traced to failure under experiences such as those we are considering. The conduct of David under the persecution of Saul is full of instruction in connection with the foregoing line of thought. The most superficial reader can scarcely fail to be impressed by the magnanimity he displayed

towards Saul, and the quiet, patient, confidence in the Providence of God, which on more than one occasion restrained him from taking the direction of events into his own hands, when circumstances permitted of his doing so. His conduct in sparing the life of his enemy at times when the latter was in the act of seeking his destruction, gives more than one striking illustration of this trait in his character. Painful as it was, the prolonged discipline of suffering and danger through which David had to pass was necessary, if he was to be preserved from failure similar to that of Saul, when in his turn subjected to the trials and temptations of the kingly office. Let not those, therefore, who are desirous of being fruitful in God's work be unduly cast down, if for a portion, at any rate, of their lives, they find their plans are thwarted, and they themselves discredited and humiliated. Then is the time to act upon the injunction to "humble ourselves under the mighty hand of God," and to learn to be as a weaned child before Him, and thus be purged from that self-will and self-energy which are prone to operate with subtle but deadly effect in undisciplined lives.

With the increasing opportunities for the work of evangelization, afforded by the opening up of the world, we need to remember that a close walk with God, and a willingness to accept His will and discipline in our lives are of even more importance than the framing of plans and methods, however wise and however necessary, in their right place.

## The Cause of Christ in China

BY MR. MARSHALL BROOMHALL

### OPPOSITION TO OPIUM.

**T**HOUGH there are several topics upon which I had hoped to write before referring again to the opium problem, that question has assumed such importance that I hardly need to apologize for devoting another letter to it. The subject has been acute for years, but it has never been more critical than it is at the present moment.

Since the Revolution broke out in China last autumn, the writer has either visited or traveled in no fewer than ten provinces. He has just returned from the province of Shansi, where, in addition to the railway journey to the capital, Taiyuanfu, he has traveled about 400 miles on mule-back. Throughout this and every other journey, during these months of Revolution and unrest, nothing but courteous and respectful treatment has been experienced. It almost seems, at the present time, as though foreigners, throughout the greater part of China, were looked upon as belonging to the favored nations. Yet, at the same time, it is possible to see looming upon the horizon what may develop into a dark cloud of anti-foreign feeling, imperilling both missionary work and general commerce, and that largely because of the Indo-China opium traffic. The writer has never been so impressed with the iniquity and the folly of this traffic as he has been during recent months, and it is only the urgency of the present situation which impels him to write upon this subject when there are many others far more congenial.

### POPPY CULTIVATION.

The coming of the revolution has materially affected the opium question in many ways. It has, on the one hand, stimulated the desire of Young China for complete political and commercial independence; it has also emphasized the powers of the local provincial assemblies, as distinct from the Central Government; but, on the other hand, it has led to the temporary recrudescence of poppy cultivation in some districts, during the suspension of any central governing authority. From what the writer has seen, and as a result of fairly extensive inquiries, he is of the opinion that the quantity which has been cultivated in the early part of this year (it is a spring or early summer crop) bears but a very small proportion to what was normally produced in China before the signing of the anti-opium agreements.

In Shansi, for instance, both foreigners and Chinese agree in saying that, with the exception of one district, the crop this year was not equal to one-tenth of what was formerly cultivated. In the district excepted, namely, that of Wenshui and Kiaocheng, it did not exceed one-third. Further, there is reason to hope that the farmers will not attempt to grow it next year, for though the officials were tardy in taking action, when they did move in the district named above, two officials lost their lives, being killed by the infuriated farmers. For this offence several of the guilty persons were executed. Without exonerating the officials for their slackness in the early



days, allowance must be made for them on account of their own precarious position during the Revolution.

#### THE COMMERCIAL POSITION.

Space will not allow anything approaching to a full statement of the case as it stands to-day, but some points of vital importance may be briefly summarized. As mentioned in my previous letter, there is now about \$40,000,000 worth of Indian opium stored in Shanghai. This has in part accumulated in consequence of the Revolution, and because some of the provinces now refuse to purchase it. According to the Agreement signed between Great Britain and China, in the spring of 1911, England agreed to permit any province in China to exclude Indian opium entirely, if it could be shown that the native cultivation had ceased, but such powers of exclusion are denied by England to those provinces where cultivation can be proved. Now the Chekiang authorities have determined to exclude Indian opium, or, at least, so to control the sale of the prepared article within the limits of the province, that there shall be no demand for the drug.

It must unfortunately be acknowledged that during the days of disorder in the spring of this year, a number of farmers cultivated the drug, and for this failure, on the part of a small section of the community, Great Britain now seeks to compel the province to open her doors to the sale of the Indian article. Chekiang is determined to exclude it, while Great Britain is endeavoring to force her to accept it. The issues of such a conflict may be of the most serious nature. The facts cannot be too widely known at home, for as the opium merchants have not less than \$40,000,000 worth of opium on their hands, and as a number of influential banks have lent about \$20,000,000 on this stock, no stone will be left unturned to compel China to yield. Not only has the British Government been appealed to by the merchants and British banks, but banks of other nations which have also lent money, have appealed to their Ministers for help in the matter.

#### POLITICAL COMPLICATIONS.

The British Government has recently warned China of the possible consequences of the continued infringement of the Opium Agreement by the provinces, and has stated (see *The Times*, July 5) "that Great Britain would delay recognition of the Republic, when it is asked, on the ground of Republican opposition to the opium traffic." The Chinese Central Government has in consequence sought to compel the provinces to yield, and the following extract from the reply of the Chekiang Provincial Assembly to Yuan Shih Kai will reveal the shame we are bringing on ourselves by our conduct in this matter, and upon the Central Government of China

also, which Government has not a few difficult problems of her own to solve:

"The British complain of breach of agreement, and such an honourable Board as the Board of Foreign Affairs (at Peking) will not argue with them by means of the clauses 3 and 7 (of the Opium Agreement) as it should do, but sides with others to frighten us with the non-recognition of the Republic by Foreign Powers. The said Board evidently does not know that to harm people with opium is not an act of a civilized nation. In the world there is justice. Recognition of the Republic will come sooner or later. If Great Britain will not recognize the Chinese Republic because of the opium, it is Great Britain's shame, which does not concern us. The said Board can be afraid of her, but not we the Chekiang people." Is it worthy on our part to place the people in such a position as that which calls forth this protest from a provincial assembly?

#### PUTTING OURSELVES IN THE WRONG.

Now, we are told by the opium merchants, or those who represent them, that Great Britain is simply refusing to recognize the Republic until China can prove her capacity to compel the provinces to respect treaty rights, and that it does not materially affect the situation whether opium or Panama hats are the articles affected. It does, however, very materially affect the situation. The Chekiang Provincial Assembly would have sent no such reply as that quoted above had Panama hats alone been concerned. Supposing that Great Britain does want proof of the power of the Chinese Central Government to control the provinces, it could not have chosen a more unfortunate trade than that in opium with which to apply the test. We are sometimes told that the wars of 1840 and 1860 were not opium wars, because Great Britain had other grievances. Whatever may be said on this subject—and the

writer is ready to agree that it is possible Great Britain might have gone to war with China had there been no opium trade—it cannot be denied that when we did go to war we made the opium trade the *casus belli*. There may have been many other grievances on our part against China, but none the less, we put ourselves for ever in the wrong in the eyes of China, by fighting out our cause on opium.

We are in danger of a similar error to-day. Whatever may be Great Britain's reason for not recognizing the Republic, she has notified China that China's qualification for recognition depends upon her power to compel the provinces to accept opium. As we have seen, the Central Government is trying to compel the provinces to yield, and by so doing is being put to shame before its own people. Could anything tend more to disgrace us in the eyes of Young China, or to stir up anti-foreign feeling—in which event we should have no moral defence?



MISS A. C. SKOW.  
Who Died at Hokow, Kiangs, October  
17th (see page 140).



## ON DANGEROUS GROUND.

This most inadequate statement of one phase of this terrible traffic cannot be closed without a quotation from a telegram sent home by one of the largest opium firms concerned. It was used by the said firm in a representation made to the British Government. After stating the financial loss involved by the refusal of the Chekiang Assembly to accept the Indian opium, the telegram proceeds: "If the Central Chinese Government is unable to enforce the observance of the Treaty (on opium), we respectfully submit that it is the duty of the British Government to enforce the same."

Do the writers of this telegram venture to suggest

that Great Britain is again to compel China at the point of the sword to accept our Indian opium? We do not know, but it is difficult to see what else can be in their minds. It is evidently their desire that Great Britain should use her superior position in armaments to compel an unwilling people to accept what they desire to exclude.

How can we look to God for peace and goodwill at home, if we continue to wrong another people? For the sake of our own national welfare and honor, for the good of China, for the preservation of international peace, for the sake of righteousness, let us not neglect to labor and pray that Great Britain may bring this traffic to a speedy end, and give China a free hand to deal with her own troubles.

## God Giveth the Increase

BY MRS. R. K. GONDER, YOYANG, SHANSI



READY FOR THE ROAD.

JUST as the warm breath of early Spring stirs the trees from their wintry slumbers, and by the help of the warm sunshine, clothes them in beauty,—so, four years ago, the breath of the Spirit of God stirred the souls, and the sunshine of God's love warmed the hearts of the women in the villages about the little brown city of Yoyang, which nestles on a barren hillside overlooking a broad, stony river bed. Yoyang has its list to add to the roll of martyrs. Just inside the city gates stands a monument, even now often defaced with mud and filth by contemptuous passers-by, recording the death of Messrs. Woodroffe and Barrett, and Deacon Li and Mrs. Ho, who, in 1900, laid down their lives for the Gospel. Mrs. Ho was one of the few women who believed in the true God the first time she heard of Him. For many years she had pleaded with the idols for a son. After hearing of the One God Who answers prayer, she took this request to Him, and He answered her, even as He did Hannah of old, and a beautiful little son came to be the joy of her home. She unbound

her feet, and became a bright, devoted Christian. When little "Added Grace" was six years of age, the Boxer uprising occurred, and one day this little woman was seized in the city, and commanded to give up her faith in God. She refused. "Well, if you will rebind your feet, we will spare your life." "Never," said she. "I unbound them because I loved the Lord Jesus, and I will not bind them up again." She was seized, beheaded; and her body burned outside the city gate. The horrors of the Boxer uprising proved too much for the weak faith of the other women, and a long winter of fear settled down upon their souls. They feared to come to the Mission compound, lest another uprising should occur; and the heathen women around rejoiced that they had never been so foolish as to follow the new doctrine. Very, very slowly the wives of church



A K'ANG SIMILAR TO THE ONE MENTIONED.



members began to rally, and once or twice a year they came into the Sunday services. When, in 1908, they knew that new missionaries who had a little son a year old were coming, they became interested, and quite a number came to the Conference, which was arranged when the work was taken up. They loved the baby, and warm and sincere were the invitations which the mother received to visit their homes. All through the months of December and January, opportunities were seized for riding on horse-back to these villages, and invitations were given to the women, asking them to come in for a two weeks' class of study and teaching. The date was fixed for immediately after Chinese New Year, and nine women and six babies gathered in the room on the east side of the little courtyard in which we lived. Not one woman could read, and there was not a native helper of any kind. The women had brought their own food with them. (If they are willing to do this, we feel that there is a real desire to learn). We supply vegetables, salt, pepper, vinegar and coal. The order of work was as follows:—

6 a.m. Rising bell.

7 a.m. A visit of inspection from the missionary, followed by breakfast.

9.30-12.30. Reading lesson, and lesson on the life of Christ.

12.30-2.30. Dinner.

2.30-5.30. Reading lesson, and lesson on the life of Christ.

5.30-7.00. Supper.

7.00. Prayer Meeting and Old Testament Bible Story.

The first days were not easy, as the women had never been in a class before. Many a vexed question with regard to sleeping arrangements, and making and cooking of food had to be settled. When the second gong for class sounded, the women were expected to be all in their places tailor fashion on the k'ang. (A k'ang is a brick bed about the height of a platform, built across the whole width of a Chinese room. At-

tached to it is a small mud brick stove on which the family cooking pot is placed, and the heat from the fire which cooks the food passes up under and through the brick bed and keeps it warm. The occupancy of the warm place on the k'ang is a fruitful cause of bad feeling among the women. This place is usually given to elderly women, or a woman with a baby, and is offered as a special favor to the missionary when itinerating). Pinned to the wall on the right hand was a large sheet on which a simple Gospel hymn was written in Chinese characters. After opening with prayer, using a pointer, I began slowly and clearly pointing to each character, and leading each woman in the class to follow individually, afterwards in unison, over and over again, until all could read the first verse. They were so ignorant, that almost each character in every verse had to be explained in the most simple language. We then sang it over and over, following the same plan—first individually, and then in unison. The main text of the Scripture lesson was also written in large characters and pinned on the wall, and was gone over and over with each woman; not yielding to the temptation to give oneself to teaching bright ones, but striv-

一	重	二	三	四	五
我有罪不能逃脫	求天父可憐我	我的罪孽有多大	我沒法子能救己	我聽說過主耶穌	世人都要受一死
我無功勞能靠托	把罪孽全塗抹	我應當受重刑法	走天路我無力氣	替眾罪人受了死	不信主的下地獄
求主耶穌救我	現今我要悔罪改過	求主耶穌救我	求主耶穌救我	為我離了天堂	死後必受審判
求主耶穌救我	求主耶穌救我	求主耶穌救我	求主耶穌救我	正在十字架上	信的能上天堂

A copy of the Hymn used, which is a recognition of sin and helplessness apart from Jesus Christ. The chorus and lower lines of the hymn are a prayer.





THE FIRST CLASS OF WOMEN.

ing to patiently and lovingly teach the most stupid and slow. When all had been carefully helped, the Scripture lesson was given. Before proceeding with the afternoon lesson, that given in the morning was carefully reviewed. Thus they were daily taught to repeat two texts of Scripture and learn part of a hymn. I strove to teach them to read the texts and the hymn. Each woman was furnished with a copy of the Gospel, from which the lessons were taken, and the daily text was marked with a red or blue pencil. They found great joy in using these red and blue pencils to mark texts in their Bibles, and the women who were keen about reading were furnished with a pencil to take home, in order to mark the characters with which they were not familiar, that I might go over these with them when I met them either in their homes or at the Sunday services. At the close of the class, each woman was given a copy of the hymn sheet and copies of the daily texts as well. In almost every case these were taken home and pinned up on the wall of the humble cave dwelling; and when I subsequently visited them, proud and happy women would repeat them all without a single mistake, and my heart rejoiced to hear that they had taught them to other members of the family also.

Thus do "the poor have the Gospel preached unto them," "not with enticing words of man's wisdom," but "line upon line, precept upon precept, here a little and there a little."

There have been lasting results from that first class. Truly "the entrance of Thy word giveth light." When the next class was called in the autumn of that year, sixteen eager women gathered, and very precious were the times of blessing we had together. The following spring, Miss Gregg and Miss Cable came up for a three days' mission among the women, and, overcoming their fear of the Boxer uprising, twenty-eight

women came in from the villages, while the heathen women of the city came daily. On the last day our little chapel was filled to overflowing!

There was a reaping time those days, and one of the first to come out for the Lord was of the original nine—a girl of eighteen.

In the autumn of that year, again a large class gathered and, helped by Mrs. Fan of Hochow, we studied and read for two more weeks.

How different was the work of the class! Several bright women were able to read for themselves, and able to help others! At one of the meetings we pledged ourselves to each try and bring two others in by the next year, thus hoping to double our numbers. What joy there is in such service!

This hope has not yet been realized. We need to be much in prayer for these Bible classes, that God may prepare the hearts of women *before* the classes, so that the seed may fall into good ground, also that He may guard the seed *after* the classes, when the Enemy would strive to snatch it away.

So often Satan attacks those who have apparently been most deeply interested and truly blessed. More than once these dear women, who have had so little opportunity to learn of God, and whose sorrows are so deep, have said to me, when Satan has attacked them immediately after their return to their homes, "We have been richly blessed, as the Lord Jesus was after His baptism, and now we must be tempted of Satan just as He was."

When one remembers the darkness which envelopes these lives, as the result of generations of idolatry and superstition, how brightly is contrasted the light of the knowledge of the glory of God through Jesus Christ.

Truly "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to everyone that believeth." The excellency of the power is of God and not of us. To God be all the glory.



THE SECOND CLASS OF WOMEN.



## Summer's Work and Station Conditions

BY REV. WM. A. McROBERTS, TIENTAI, CHEKIANG

**A** LONGER time has elapsed since my last letter than was planned, the chief reasons being lack of time and material. Things which in the first years of one's life in China move one to write, in after years becomes commonplace.

We have lived in comparative peace during the past months, but there have been times of excitement. Not long after our return, there was a rice riot in the city, and while it had nothing to do with us, still we breathed easier when it was over. The night was made hideous by the beating of gongs and shouting of the people. Some money had been sent to buy rice for those who had suffered from the floods of last year. The leaders to whom the money was sent quietly appropriated it and said nothing. Several months went by before the affair leaked out, but when it did, things began to take on a serious aspect. Some of the people from the west end of the city broke into the official granaries, and after smashing windows, chairs, tables, etc., helped themselves to the grain. The people of the east side being too late to get a share of the spoil proceeded to take what they could from the more fortunate ones. Eventually the affair was settled at a mass meeting.

A few days after this, two villages had a battle over the possession of a tree. We heard the noise of the cannon at midnight and wondered what it could mean. About a week after I was asked to go and see what could be done for the wounded. Though devoid of medical knowledge beyond simple remedies, it is hard to convince the people that such is the case.

We are fortunate in having a semi-monthly medical clinic in season, when a doctor comes up from Taichow, but at other times the people come to us with all sorts of aches and sores. So the people insisted on my going to see their wounded. Three or four men had been killed in the fight, and as many more seriously injured. One man came to me with a bullet hole in his cheek, and when I looked to see where the bullet had made its exit he told me he had spat it out of his mouth! The next man was in a critical condition. His powder horn hanging down from his side had exploded, burning his face, side and arm. The pain was so intense that he had jumped

into a creek hoping to obtain relief. His friends had plastered him over with some sort of stuff, and when he did not get better had sent for the foreigner. It took a long time to get him fixed up so as to ease the pain. We arranged for him to go to the China Inland Mission Hospital, a day's journey from here. Another man had been shot in the thigh, the bullet shattering the bone. This man, we would not touch, but arranged for him also to go to the hospital. Some days after this, a man was sleeping on a bridge outside the west gate of the city when some enemies took the opportunity of wreaking their vengeance on him by hacking his face with an axe. Mr. Thomas, of the Church Missionary Society, happened to be in the city that day, and at the mother's request we went to see the man. His face was in a terrible condition, while one finger of his left hand was cut off, the others being broken. We offered to bandage him, if he would go to the hospital, but he refused.

So far we have not been able to purchase the property for which prayer was asked in a previous letter. We are hoping to get it and put up a new building for the Girls' school, of which we stand in great need, as the old building is almost unfit for use. We have the money to purchase the property, but so many persons have a share in it, and each so afraid that the other will get the advantage, that some will not consent to the sale.

I am glad to say that we were able to get a teacher for the Boys' school and his services in the past months have been satisfactory. Twenty boys are in attendance, most of them boarders. The girls' school opened a

week ago. This is exceptionally early, but as it was closed the first part of the year, it was thought best to commence earlier this term. So far only 13 girls have put in an appearance, but more are expected later. Mrs. McRoberts has taken over the girls' school in order to free Mrs. Loosley for the country work. This, along with the work for women in the city, meetings in nearby villages and three children keeps her, to say the least, busy.

Since coming to Tientai we have been on the lookout for a suitable person as a Bible woman. A Christian from one of the outstations, seemed to have an aptitude for the work, and was invited to the city



TEMPLE ON THE HILLSIDE.



to help in some sewing. Mrs. McRoberts went with her to visit some of the homes in the city. Without any prompting the woman told what she knew of the Gospel in a quiet but forceful way. Since that time we have kept her on, sending her out with another woman when Mrs. McRoberts could not go. She is still in the making, but certainly seems very promising. Being a very clever needlewoman she gives an hour a day in the Girls' school at needlework.

We have had the joy of receiving into the church fellowship nine persons, six men and three women. Six of these were at the out-station of Pehkokding, and the other three in the city. Among the latter was the teacher of the Boys' school.

In spite of the hot weather I have been able to make quite a few visits to the out-stations. Just a word or two about them will help in prayer. Pehkohding lies ten miles from the city toward the west. It has a membership of twenty-two, the Sunday attendance being about thirty. Evangelist Ziao Oh-Ke is in charge of this station. At the present time we are looking for a suitable place for a chapel, the lease of the present place having expired. The work is very uphill and hard.

Shongliuding is also ten miles from the city, more to the north, and ten miles from Pehkokding. Here

we have a membership of forty-two, with an average attendance of sixty. Evangelist Vaen-Da Dao is in charge of the work. Mr. Vaen is not a very experienced worker, and we commend him to your prayers.

Dawang, with Evangelist Bao in charge, is fifteen miles from the city toward the east. Wangdaotae, four miles from Dawang, also being under the care of Mr. Bao. The membership of both places is forty-eight, the attendance being about seventy.

Last is the city which Rev. Ting Ting Teh is in charge. The membership including a small out-station at Puzin, is twenty-seven. The city does not prosper as we would like to see it. At times the attendance is very small. The people of the city care little for the Gospel.

At present we are engaged in the distribution of 15,000 illustrated tracts and 5,000 sheet tracts. We are also hoping to paste up over the district 2,000 poster tracts. We trust there will be much fruit as the result of these efforts. In the autumn we plan a tour of the villages with the magic lantern. In our former district this method was effective in reaching the people, and we look for like results in Tientai. We would ask for your prayers for these various efforts to bring the knowledge of Jesus Christ to these people.

## “Preaching and Teaching” “Feed the Flock”

BY MR. W. B. WILLISTON, PAOCHOW, SZECHWAN

**T**HE week following the date of my last letter was spent in becoming acquainted with the people and work of Pachow. Each morning our chapel was opened, and there we met guests and preached to the many who came to see us.

Twice during the week we opened the chapel in the evening and proclaimed the good news.

On the thirtieth, Mr. Liao, three of the other Christians and myself went to Ingtingshan, which is twenty miles from Pachow. We stopped three hours by the way to preach at a market, so did not arrive until dark. We were entertained by a Mr. Liang, a former helper in the work.

Ingtingshan is, as its name indicates, hilly—the highest centre in the Pachow district. And on the top of the hill is a temple to the goddess of Mercy. While we were there people came from all quarters to pay their vows to this goddess. Thus we had a rare opportunity. We preached to people, who for a day at least, had their minds on matters connected with the soul. On the “big day of the

procession,” we spent the whole day among the crowd, preaching deliverance to the captive and the Gospel to the poor. Being five of a party made it possible for us to be at the chief centres, where the



A COUNTRY CHAPEL.



people assembled, and we were able also to sell and distribute numbers of books and tracts. It is impossible to say what the result of this preaching trip will be, but we *know* there will be results.

We returned to Pachow on the Saturday, and as usual had a full day of meetings on Sunday. On Monday I invited the church officers to come in for conference, and we discussed plans for the work. I was able to suggest ways in which they could help, and was thankful for the co-operation and willingness on their part to do work which I felt they could and should do, in order that Mr. Liao and myself might be relieved of many things which are necessary to the work, but require thought and a good deal of time.

The following Wednesday I started for Nanchiang. I took a young Christian and former school boy with me.

After our first day's journey we stopped at the home of a Mr. Hu, where we found many people ready to listen. We arrived at two o'clock, and the remainder of the day was spent in preaching on the streets and in selling books. The fact that it was market day increased the opportunity. At dusk Mr. Hu's brother opened his house and we preached there until about nine-thirty. Among the fifty people

who listened were some young men—graduates of the Paoning Government School—who asked many questions and manifested a desire for the truth. I hope soon to see some of them again. On Friday night I reached Nanchiang, which is sixty English miles from Pachow. Our time spent there was very encouraging, and I believe there will be many sincere believers. There are several who are manifestly sincere, but all confessed to lack of teaching, and came daily to my room to be taught.

On our way from Nanchiang we were delayed on account of rain and wash-outs. As we passed through Chengchi, a large market, although it was not market day, a crowd followed us, so we stopped for half an hour at an inn and bore testimony to the numbers who gathered. We also gave away tracts. Then we were asked for books, and to our surprise, our little stock was soon exhausted. Had we had Bibles they too would have disappeared. It was with an effort that we got away, but had to promise to send preachers soon!

The next morning we reached Chentsipa, and that day being market day, we had opportunities for preaching, while at night a hundred stood for two hours and listened to the message. Even though there has been no one there this year to conduct services, the Christians were bright, but the school has decreased in numbers. The following morning we met guests, and taught the scholars who came in. In the afternoon, hearing that there was a Christian woman at a market some distance away, I decided to go there and spend the night. The Paoning colporteur, who was returning to Paoning by that road, came with me. The old lady, Mrs. U, who some years ago gave her property to the church,

was overjoyed to see us, for she was very lonely. A few minutes after our arrival she had the doors open, and invited the neighbors in to hear the Gospel! The next morning I took a boat to Enyangho, but left two men at Chentsipa over Sunday to conduct a service there.

I arrived at Enyangho early on Saturday, and on Sunday a goodly number came to worship. On Monday Mr. Li, (who came from Pachow) and I preached on the street all day, and had a good hearing. For



Photo by

COUNTRY CHRISTIANS IN THE SHUTING DISTRICT, SZECHWAN.

[Rev. A. T. Polhill



the sake of this place, in which constant testimony needs to be borne, and for the sake of the Christians and enquirers who need teaching, we rejoice that God has answered prayer. Mr. Parsons has now been able to appoint a Mr. Yang to this place. He will need our prayers. On Tuesday I went to Sinlinpu by a longer road, so as to preach at Chingpuchiao on the way. I also went to the homes of some hearers to look them up. Although only a short time on this market, we were thankful that the Lord had truly prepared some hearts to be attentive to the Word. The next day we preached on the market at Linlinpu, and were able to meet some Christians, who came in to market. The members and hearers here have very little knowledge of the Word, and thus have grown cold. Wang Teh Shi, who has been out selling

books, is going there for a month. I returned to Pachow on Thursday, and found that Liao was not very well, so was able to take up work here and let him rest for a few days. On Friday night we went on the streets outside the west gate, and had a good hearing for an hour or more. I am now preparing for a gathering which we propose having here soon. There is every indication that we will have a good attendance. Will you kindly pray for speakers and listeners. We hope Mr. Parsons may be able to be with us.

We believe that God is going to do a new thing, and we are in constant need of prayer that the Lord may make us laborers "who need not to be ashamed, rightly dividing the Word of Truth."

## Jottings from Hokow, Kiangsi

BY MISS M. H. FISHE

**T**HERE has been quite a little sickness about us of late. I do not think I have ever mentioned that this is a very malarious district, and fevers of various kinds are often indirectly traceable to this scourge—which seems to assume more forms than influenza does at home! One of our day-school girls—the child of Christian parents—is lying seriously ill in her home, and the little son of a poor church member is here with his mother to be nursed back from a relapse during an attack of measles.

... Much has happened since the above was written. Our school-girl, "Happy Sound," lingered on for several days; all the time there had seemed little hope of her permanent recovery. I think her mother's grief was the deeper because the child gave no sign of glad trust in her Savior. It was a very sad going, so different from another girl of her own age who passed triumphantly into the presence of the King three or four years ago.

The little boy was much better before he left us, and there is no fear for him now. The parents are most grateful, as they know that without the care he received here he could, humanly speaking, not have lived. The Chinese have really no idea how to nurse the sick, and many die from sheer starvation, whose lives might otherwise have been spared. Milk, an introduction of late years, is quite beyond the purses of the great majority, and not very widely believed in yet, even by those who can well afford it.

This reminds me that in the cattle-plague a couple of months ago, we lost our two cows and three calves—a great miss for the hot weather. Another late experience has been a flood. The water rises at least twice every year—but this was the highest since that disastrous cloud-burst of August, 1905, when so many thousands of lives were lost. Our foreign house had its

foundations raised to the high-water level of that flood, so we escaped this by three feet or thereabouts. The chapel and boys' school were well under water, and the sick child and his mother, who had a room over there, after first moving upstairs, were finally carried through the water on the back of our stalwart cook. As the large back door of the chapel had to stand open between the water within and without, the floating pulpit was rescued, lest it should pass out to explore the country during the night. There was

one vast sea all round, dotted with insulated houses and villages. The police paddled about on rafts, and river-boats poled over rice-fields, in some places eight feet deep.

I am sorry to say the zeal of the officials (to which I referred in a previous letter) in bringing gamblers under the penalties of the law, did not last long enough to be thorough in its working. It burnt itself out before most of the country districts were reached. Still, things are not by any means as they were before, and there has been much improvement in a number of directions under the new regime. Away from the large cities and ports, I suppose it will be years before "the old order changeth" ceases to be a present-tense proverb.

The police officer, one of our church members of whose fall during the lawless time I wrote recently,

was soon removed to the Prefectural City (ten miles away) and is still in prison there, though we have every hope that he may soon be released—of course, without foreign interference. Our evangelist in that place has constantly visited him, and says he seems truly repentant, and dwells much on the goodness of God in sparing his life, as the other thousand blows which he was at first to receive would almost certainly have killed him. Of course, he suffered much in prison, but this he reckons his due deserts. The



MRS. G. J. MARSHALL,  
Who died at Lisbon, New Hampshire,  
October 28th, 1912.



leaders all think he will be a different man when he starts life afresh, for we believe the Lord will indeed open his prison doors. He already commands the respect of his gaolers by his quiet conduct and testimony. I am sure you will sometimes remember him in your prayers. His wife still holds aloof from us; she has never shown any interest in the Gospel.

Miss Lay, whom I told you had come to help us, has already been "borrowed" by another station for the summer, but expects to return to us in September. We are in the beginning of the hottest weather. The register is usually highest between 2 and 3 p.m., frequently of late being 96 and 96 degrees in the shade. No visitors from other stations have come our way yet. Now that our neighbors up river have their new house we shall not see so much of them during the heat.

When I last wrote, we were expecting Mr. and Mrs. Sloan, whose visit early in May proved indeed a very helpful one. The time was short—only three whole days, and not including a Sunday, as Mr. Sloan's date of return to Shanghai was fixed. We had a gathering of the Chinese workers on the Tuesday morning and evening and Wednesday morning, and an open meeting that night. I think they would gladly have stayed over another day, but we did not urge it, for Mr. Sloan had had a very strenuous time in Yuhshan, and had hardly recovered from the strain. So on the Thursday morning we had a helpful gathering amongst ourselves, and spent the rest of the day quietly. The following morning Mr. and Mrs. Sloan, with Miss Brown (Mrs. Sloan's sister) started for Iyang Ki by native boat, and Miss Pearse and I had the privilege of accompanying them. At the Sunday night meeting in Iyang Ki, an enquirer was definitely convicted of sin, and found peace before morning. Those who have been watching him since bear testimony that he is indeed a changed man. The time in each station was too short to show much *visible* result, but the messages were with power, and the seed sown upon the waters will assuredly be found, some of it, perhaps "after many days." Already that one sudden conversion has been followed by others, the blessing being chiefly among the boys of the day school and the girl boarders, who seem to have a very earnest Christian matron in charge of them. We are praying for it to spread to us, for we are sorely in need of another quickening amongst us.

Mr. Yao, after being in Hokow Ki for nearly a year, has now returned to Shaowu, and a couple of weeks ago his doctor brother and his wife, with some of their large family of girls, came back to us. Needless to say, they were heartily welcomed on all hands. Their eldest daughter is now at school in Shanghai, hoping later to take a full medical course.

Our first Government School for girls has been opened this year, and is in charge of a small official's daughter, who has had some education on Western lines. Just how far that education has gone we were hoping to see last Friday, when Miss Pearse and I visited the school—only to find, however, that we were just three days too late to see the children at work, and that the teacher herself had left for a holiday in the capital (Nanchang) but two hours before. The one schoolroom was very barn-like and dirty, and only the lady's book-locker, a few desks, and a shabby blackboard at one end of the room, served to show to what use it was ordinarily put. But when the school is again in working order, there may be a more satisfactory report to give.

You will be glad to hear that another backslider in Yenshan seems truly repentant. She will probably be soon restored to church membership. One of our Chinese workers is trying a new method of street work by converting what we should call a "street chapel" into a reading room. A notice outside says there are periodicals within, and invites any passer-by to enter. Mr. Dziang is on duty there for certain hours every morning and afternoon, and aims to get into conversation with any who come in to see the papers or books. He has felt quite encouraged from time to time by the number who have come into touch with him in this way who would not be attracted to any ordinary preaching service. Pray that the passing touch may lead to a closer one, and that by this means many may be truly converted to God.

I can tell of no further answers to prayer this time, except that the well-to-do woman enquirer of "Sleepy Hollow" is here again learning to read, and has shown a nicer spirit than she did when she was last here. Three years ago I asked you especially to remember the wife of Mr. Djang, our evangelist in Shehtang. I am so glad to be able to write that she has really been going forward since then, and is not only getting on well with her reading, but is far more in sympathy with her husband in his work.

## Editorial Notes

**M**RS. Stott's friends will be interested to know that she left Toronto, November the 7th, for an extended deputation tour throughout the west of Canada. Mrs. Stott is now in Winnipeg, and hopes to include Brandon, Calgary, Edmonton, Vancouver and Victoria among the other centres visited. Mrs. Stott will deeply appreciate the earnest remembrance of her many friends during the next few months, that God's richest blessing may rest upon the work which she hopes to do.

Since our last issue, the news has reached us of the death of two of our workers; one who has been in the

hometown for some months, the other at her station in China. Mrs. G. J. Marshall, who has been ill for some time, passed away at Lisbon, New Hampshire, which is her mother's home. Mrs. Marshall (née Smith) was a student at and graduated from the Union Missionary Training Institute, Brooklyn. She was accepted by the China Inland Mission for service, August, 1895, and sailed that same autumn for China. After some months of study Miss Smith was designated to Kianfu, Kiangsi, and in 1897 was married to Mr. G. J. Marshall, thus joining the workers at Kanchow, which is also in the province of Kiangsi. A few months previous to this, her second furlough (and



while Mrs. Marshall was still at her station). Mr. Marshall died quite suddenly in Shanghai. That was a little over eighteen months ago. Now they are with Him whom they loved and served. We rejoice for them but would commend to the sympathy and prayers of our readers their four children, two of whom are in the China Inland Mission Schools for missionaries' children in Chefoo. The other two, one—a babe of less than a year—are with Mrs. Marshall's relatives in New Hampshire. We would ask that Mrs. Marshall's mother be specially remembered at this time.

The one called to God's higher service from her station in China, was Miss A. C. Skow, whose birth place was Algona, Iowa. Miss Skow was a graduate of the Moody Bible Institute, and was accepted for China, August, 1904, for which land she sailed in November of that year. Since early in 1905 Miss Skow has also been laboring in the province of Kiangsi, at Hokow, which is one of the ladies' stations of the Kwangsin River district. This break in the ranks at Hokow will be keenly felt, both by the Chinese Christians and Miss Skow's fellow-workers. God has graciously used and blessed the work of His servant in that centre, and we would bespeak the earnest prayers of our readers for those among whom she labored so faithfully and lovingly, as also for the beloved parents and relatives at home. As the heavens are higher than the earth, so are God's ways higher than our ways, and while we sorrow for those who are bereaved, we rest in His unerring wisdom and love. In the news thus received during the past month, we have a fourfold call from this one province alone. In speaking of Mrs. Marshall's death we realize how very recently Mr. Marshall, too, laid down the work in Kanchow. And but a few weeks previous to the news of Miss Skow's home-going, word was received in England of the sudden death of Miss Scammell of Kweiki, Kiangsi. It behooves us to earnestly seek to know the mind and will of Him whose we are and whom we serve. Shall we not seek His face for repairers of this breach which has been made in the ranks of the forefront? From whom does He wish to hear the words: "Here am I; send me?"

The China Mission Year Book.—The third issue (the volume for 1912) of this admirable handbook is just to hand. It is better than ever. The book opens with a general survey of the year 1911, by the Rt. Rev. Bishop Bashford, and there are most useful and interesting chapters on "Government Changes and National Movements," "The Revolution," "The Outlook and Opportunity," "Population of China," "Mission Work and Recent Developments in China's Dependencies," "Preaching as a Mission Agency," "Chinese Independent and Self-Supporting Churches," "Hymnology in the Chinese Church," "The Work of Medical Missions in 1911," "Union and Federation," "Bible Translation and Circulation," "Secular Chinese Press," etc., etc.—thirty-one chapters in all, with fifteen valuable appendices, one of special interest being "Documents of the Revolution." To the student of Missions in China, the book

is really indispensable. An important statistical table of the work of Protestant Missions is inserted at the end of the book, of which the following summary will interest our readers:—

	Year Book, 1912.	Year Book, 1911.	Advance.
Total Foreign Missionaries in China .....	5,144	4,628	516
Medical Missionaries (men 213, women 95) .....	308	388 (M. 258 W. 130) .....	1,822
Chinese Helpers .....	15,501	13,679	1,822
Stations and Out-stations. Day or Primary Schools..	3,897	4,288	....
Scholars .....	3,708	2,557	1,151
Higher Grade Schools and Colleges .....	86,241	56,732	29,509
Students .....	553	1,171	....
Congregations .....	31,384	45,801	....
Total Christian Community (including those baptized and Catechumens) ..	2,955	2,717	238
Contributions by Chinese .....	324,890	287,809	37,081
Hospitals .....	Mex \$320,900 62	297,976.53	22,924.09
Dispensaries .....	235	170	65
In-patients .....	200	151	49
Out-patients .....	50,146	312,480	....
	1,272,656	1,021,002	251,654

Some of these figures are rather surprising, notably the reduction in the number of medical missionaries from 388 to 308, of stations and out-stations from 4,288 to 3,897, of higher grade schools from 1,171 to 553, and of students from 45,801 to 31,384. The explanation probably is "incompleteness of returns, due to the disorganization of the work by the Revolution." The increase of the Christian community by 37,081, and of the number of scholars, boys and girls, in attendance at Mission Schools, from 56,732 to 86,241, are gratifying signs of progress, and will call forth praise to God.

"When I saw Him, I fell at His feet as dead." (Revelation 1: 17). This was written by the Apostle John, who had written in another place that he had seen Jesus with his eyes, had handled Him with his hands, and had heard Him speak the word of life. In other words, John had been the familiar friend of Jesus during the days of His flesh, and had remained the man that he had been in outward relationship to Him. But now, he sees this same Jesus once more, and no sooner do his eyes behold Him than he falls at His feet as dead. How came the great change in experience? It was thus. Before, John saw Jesus on earth and in humiliation. Now, he saw Him ascended and glorified. And this change of view produced the change in the effect. This is most significant as to Christians at large. Many of us know Jesus mostly after the pattern of His earthly life. We need to know Him more after the pattern of His heavenly life. It is blessedly true that He lived. But it is more blessedly true that He lives. And it is Christ as the living One, who has power to bring us to an end of ourselves. St. Augustine was once reading the passage which declares that no man shall see God's face and live, and it is said that he thereupon cried out, "Then let me see Thy face and die!" May we not hesitate to choose the same spiritual experience. If we do, we shall then feel the pierced hand and shall be lifted up into newness of life.



# CHINA'S MILLIONS

TORONTO, DECEMBER, 1912

## The Restored Soul

BY MR. JAMES H. McCONKEY

*"He restoreth my soul."*—PSALM 23: 3.

**P**ERCHANCE there are many of us here to-night who, though we are God's children, yet need our souls restored to the path of fellowship with God. Some of our faces have been wet this day with bitter tears because we have gone down again for the hundredth time before our besetting sin, and our souls need to be restored. Some of us have dreamed dreams and seen visions, but, unlike him of old, we have been disobedient to the heavenly vision, and sit to-night in the dust and ashes of earthly disappointment, and our souls too need to be restored. Some of us have heard the voice of God in the recesses of our own hearts, but the clamor of earthly voices has drowned the divine one, and we have wandered away from God's guidance, and our souls need to be restored. Some of us have felt the upward pull of the Spirit of God, like the tug of a great balloon, essaying to lift us up into heavenly places; but the deadly sag of the flesh, earthward, has dragged us down, and our souls need to be restored. Some of us can sing no other song than that saddest of all songs,—*"The mistakes of my life have been many,"* and as we look back over our life-path, strewn with wrecks seemingly of our own making, our hearts are filled with bitterness, and we need to be restored to that pathway of peace and rest which men find only in the will of God. To all such I come with this precious word—*"He restoreth my soul."* He loves you. He hath marked your wanderings from His perfect path of fellowship. He is a specialist, not only in saving but in restoring souls. And he is ready to-night to lead every man and woman who is His child into the most perfect possible path of service and fellowship with Himself. And first—

\* \* \* \*

*The Shepherd would restore us to the OWNERSHIP of God.*

I was sitting one day at a tea-table in a southern city when my host suddenly said, "Have you seen the tree that owns itself?" "Sir?" I answered, in surprise. Again he said, "Have you seen the tree that owns itself?" Then, noting my perplexity, he went on with this interesting story. In that city lived a cultured judge. In his yard was a magnificent oak tree. He loved it and wished to preserve it. So he decided he would convey it to itself. He made a deed to that effect. Now, the deed of the tree to itself had no force in law. But the people of the city were so pleased with the sentiment of it that they took

steps to care for and preserve it. In a day or two I went around to see the tree that owned itself. I stood there admiring its sturdy trunk, its spreading branches, and its dense, graceful foliage shading the children who played beneath it. But the thing that interested me most was a white marble tablet which stood at the root of the tree, bearing on it this inscription:—

*"For the great love I bear this tree, and in consideration of my great desire for its preservation, I, for all time, convey it to itself."*

And then, as I stood, there flashed into my heart this thought: Oh, how like unto many a Christian life! If one could lift the veil from many a heart to-night, in its secret chambers would be set up another tablet, and on it would be written these words:—

*"For the great love I bear my life, and for my determination to carry out my own plans concerning it, I for all time, deed it to itself."*

The life that owns itself! Ah, my friends, I can see that old oak in the glorious sunshine of the southern spring day: I can see that glistening white tablet at its base: I can see that other hidden tablet in the heart of the life that owns itself. I remember how long that tablet stood in my own heart. I wonder in how many hearts here it stands to-night? And I say to you it is all a mistake. You do *not* own yourself. You are bought with a price—the costliest price ever paid in this universe. And Jesus Christ is waiting for you to set up in your heart a tablet on which by God's grace, you will write, not that word "the life which owns itself," but that other word,—*"the life that Jesus owns."* You can do it, if you will, and find God's ownership in very truth.

A missionary worker went to a wealthy Christian business man to present the financial needs of his mission field. "I will give you so much," said the latter, naming which seemed to him a generous sum. "I want more than that," said his visiting friend. "I will give you this, then," naming a still larger sum. "It is not enough," said his friend. "Well, how much do you want?" queried the wealthy man. "*I want you to give all,*" was the quiet reply to the astonished giver. "What do you mean, anyhow?" said he. "I mean this," was the answer. "All you have belongs to God, not to you. And I want you to give yourself, with all your silver and gold, and then let God tell you how much you are to give to missions." The rich man could not see it in this new light. "Well," said the worker, "I will stay with

you until you do see it." And stay he did. One, two, three whole days he waited upon his friend, who gave him hours of his busy time. When the time expired the rich steward of God's money said to the missionary friend, "Let me know how much you need and you shall have it." He had come to a new and different view-point in his Christian life. He had let the Shepherd restore him to the ownership of God. And When that was settled the question of how much to give to God's great cause soon settled itself.

Again,

\* \* \* \*

*The Shepherd would restore us to the PURPOSE of God.*

I was teaching in a town in my native state. Through the town ran a great railroad system. On that system the engineer of a passenger train was a dear personal friend of my own. I dropped him a line and told him I would be on hand the next morning to greet him as he passed through. Early in the morning I was sitting by the side of the track at the end of a long bridge, waiting for my friend. Soon I heard the whistle of his engine. Presently his fast train was thundering upon the bridge. Quickly I looked up and waved my morning salute. In answer there flashed out from the cab window a grimy, gloved hand. I caught a glimpse of my friend's face as his engine rushed by. But it was only a face in profile. It never turned aside to me. It was set like a flint in its gaze upon the track. At once I saw that deep down in his heart was the purpose of every true passenger railroad engineer, and that was to bring every man, woman and child in that train in safety to the great city to which his train was speeding. I was proud of my engineer friend that day; proud because not even the presence of a dear friend could turn him aside from the deep purpose of his life.

My friends, God has one supreme purpose for the life of every Christian man and woman. Mark what I say, *every* Christian. Jesus Christ puts it in one terse, searching, authoritative sentence:—"*Seek ye first the kingdom of God.*" He does not argue. He does not mince words. He does not debate with you as to whether you think this possible. He speaks with authority. He simply puts it—Seek ye first the kingdom. Now, myriads of us, His children, have wandered from this purpose. Some of us make our religion the incident instead of the aim of our lives; the play instead of the passion of our existence. And to-night it seems to me, God wants to restore us to His supreme purpose. To-night God wants men and women like my railroad engineer friend—men and women whom nothing in the world will be able to turn aside from making the kingdom the deep, burning purpose of life. Not the influence of friends, however dear; not the claims of social life; not the prizes of professional ambitions; not the glitter and clink of silver and gold; not the glare and plaudits of public place; not the engrossing, tyrannical claims of high-pressure business life; yea, not anything of the world, the flesh, or the devil should swerve us aside from using our one, passing, earthly life for the Christ whom we love, and the kingdom which we long to see brought in by the coming back of its King. To this

great purpose the Shepherd is seeking to restore His church and His people. What a mighty revolution would be wrought if they would only suffer such a restoration to come into their lives!

"Ah," you say, "this is all very well for ministers and missionaries and Christian workers, but I am a busy, work-a-day business man, immersed in the cares and necessities of life, and to seek first the kingdom of God is not for me." May I call your attention to a great truth which some of us as business men and bread-winners are overlooking in our lives. It is this: *We must discriminate between the necessities of life and the purpose of life.* Here is a great ocean liner. She must needs have her bunkers filled with coal, her tanks with water, her commissary with provisions, in order to make her voyage across the deep. These are the necessities of her voyage. But are they the purpose of it? Far from it. Down deep in the heart of the quiet-faced helmsman, the sharp-eyed lookout, and the bronzed captain on the bridge is one deep, changeless, absorbing purpose, and that is to bring the great ship with her freight of precious souls into the far-distant harbor upon which her compass is set, and toward which her sharp steel prow is pointed from the moment she heads into the open sea until she is moored at the great dock on the other side of the ocean. Even so with the child of God. For example, he must eat and drink to live. That is necessity. But God forbid that he should make eating and drinking *the purpose of his life.* What would you think of an army which, when a message came from its government to make an advance upon the enemy would send back word:—"We are so busy gathering provisions we have no time to advance." How soon would the word be flashed back—"We sent you out not to forage, but to fight." So here, God has sent us forth not to forage, but to fight. And when we care more for the kingdom, we will more realize the King's care for us.

And so, Christian business friend, God knows all about the necessities of your life. He expects you to be the wage-earner. He expects you to care for wife and little ones, for He Himself gave them into your keeping. But back of all these necessities can be a great, unshaken purpose, possessing and absorbing the heart like the purpose of the captain of the great ship. And God is waiting in these days for multitudes of men and women who shall be just like that: men and women who will make the kingdom of God the big burning aim of their existence, and suffer nothing in all the world to turn them aside from the supreme purpose of giving the gospel of Jesus Christ to every lost soul in this world of His.

*Note also that God has a wonderful way of reconciling any seeming clash between these temporal things of life and our seeking first His kingdom.* When I was a boy I lived by the banks of a great river. Along that river shore great numbers of canal-boats were wont to assemble, waiting for a steam-boat to tow them to the other shore. There they lay at anchor in all sorts of angles with each other, a confused and disorderly mass of boats. But by and by something would happen. The captain of the steam-boat would hitch a great hawser to the bow of the first boat and the steamboat would head across the



wide river. Immediately the first boat would start out from among the mass of others and, under the strain of the tugging hawser, would begin to follow in the rear of the steamboat. And then the second boat would come into alignment with the first; and the third with the second, and so on to the last. In a few moments the whole mass of canal boats was following that one great cable in perfect alignment and order. The confusion had all disappeared under the one great purpose of the captain of the fleet to tow them all to the other shore. As soon as that purpose began to make itself felt all else came into perfect harmony with it.

Are you saying, Christian business man, that there is irreconcilable clash between your life and the seeking first of the kingdom of God? Then try this. Give that life to God in dedication. Begin to say as Another once said, "Lo, I come to do Thy will." And when through this great cable, God begins to pull upon your life you will be astonished to see how everything in it will come into beautiful harmony with His will.

\* \* \* \*

*The Shepherd would  
restore us to THE  
PLACE of God.*

Why would He bring you back to the ownership of God? Why would He have you give up your life to the purpose of God? In order that He may bring you into the place of God. For God has a place for everything His hand has created. As the cunning worker in mosaics knows how to fit each tiny square into the place the pattern demands; as the master-builder knows how to join each massive stone in the place of honor and beauty in the stately temple; as the skilful jeweler knows the art of setting each blazing gem in its own place of splendor in the kingly crown, so does God know how to fit each life into the very place He has planned for it from all eternity—if we let him. There is not a man here, however shattered his plans may seem to him, but that God has for him a place. There is not a woman hedged and hemmed by the daily pressure of home life but that God has a place for her life. There is not a child taking its first steps in the way of the kingdom of God but that God has a place for its young life. What a wondrous thought! The tiny thread of your life and my life is so needful to God's great purpose that if that thread were drawn from the web of the divine pattern, God would see the marred spot, the missing thread. "Be God's man, in God's place, doing God's work, in God's way," are Hudson Taylor's wondrous words. How

precious to know that He has such a place for *every* life of His children. And what joy to enter into and walk in that place, even as Enoch walked with God until God took him to continue his walk in the same divine plan up above.

This is what affliction means for some of you. "Before I was afflicted I went astray," says the Psalmist. Ah, that is true—"before you were afflicted," everything was moving along swimmingly. You were enjoying life. You were piling up silver and gold. Your comradeship was with the world, "among whom we all once walked doing the lusts of the flesh." But you were out of your place. You had forgotten what God created you for. But God had not. He was watching your soul. He saw it going astray. And so affliction came. Sorrow and bereavement shadowed your life. You wondered what it all meant. But God knew. And now *after* affliction you know Him better than ever before. You are walking close to Him. You have found His place for your life; and

you are glad with a great gladness that He has restored your soul, at whatever cost of scars and tears and heartaches. Furthermore:

\* \* \* \*

*The Shepherd would  
restore us to the  
JOY of God.*

"These things have I spoken unto you, that my joy might remain in you."—John 15: 11.

Why do we Christians not have fullness of joy? It is our birthright. Why do we not possess it? Mayhap we seek it as the world seeks pleasure—for itself.

But remember this, that joy is not found in the seeking. Joy is not an aim and object in itself. Joy always follows in the train of something else—the train of the will of God. Yea, joy follows in the track of the man who is doing the will of God even as fragrance follows in the trail of the soft wind that blows over the narcissus and the honey-suckle. For joy is a by-product. It is the by-product of obedience. The "these things" which Christ said would bring us His own wondrous joy are mentioned in the verse above. They are "if ye keep my commandments." Ah, there is the secret. It is in the doing of His will that the joy comes. Is He asking us to consecrate the life to Him, and thus acknowledge His ownership of it? Do it, and the joy will come. Is He calling us to make His kingdom the great purpose of life? Do so, and joy will follow. Is He summoning us to service in some humble place for Him? Take it up and joy will come back to your heart whence it has fled apace. The flock of snowy gulls ever follows in the wake of



BRIDGE OF BOATS AT YANGKOW, KIANGSI.



the steaming ship. The white trail of smoke floats across hill and forest after the swift-speeding locomotive. So the joy of the heart trails constantly in the wake of the life that is living in the path of service and obedience to God—in His ownership. His purpose, His place. "Restore unto me the joy of my salvation," sang the very man who wrote this Psalm. Why had he lost it? Because he had gone aside from the path of obedience to God into that of sin, and joy had fled when its yoke-fellow, obedience, had vanished from the life. Some of you are seeking joy for herself. But you will never find her alone. She is always bound with golden fetters to the chariot wheels of obedience. And when you come into the place of obedience joy will ever follow in your pathway.

A great preacher was preaching from that beautiful text:—"And when the burnt-offering began, the song of the Lord began also." (2 Chronicles 29: 27). The preacher went on to develop the beautiful truth that it was only after the life had been laid in sacri-

fice upon God's altar of consecration that the fullest, truest song of joy in the Christian heart and life rose up to God. The next day he went down to the station to board a train. As he stepped on the platform a plain railroad porter walked up to him and said, "Mr. B——, I live in the country where the music is." Looking at him in astonishment the minister said: "I do not know what you mean, my man." The porter continued, "Mr. B——, I live in the country where the music is. I was at your church last night. I heard you tell how the music of the heart only rises in its fullness after the life has been laid on God's altar of consecration, and, sir, I know what that means." And then the railroad porter went on to tell a story of joy and blessing from the consecration of his life to God such as thrilled the minister from head to foot.

Likewise to us who yield our lives to do His will is fulfilled His precious promise "My joy shall be in you, and your joy shall be full."

## A Fresh Look at China

BY ARTHUR H. SMITH, D.D.

**M**R. and Mrs. Smith, in returning to China after their prolonged furlough, took occasion to make more or less extended visits at several of the great centers of Chinese life, such as Canton, Shanghai, Hangchow, Nanking, and Hankow. Upon arrival at Peking, they went at once for a fortnight's visit in the country with Dr. W. A. P. Martin, Nestor of Chinese missionaries, and thence early in August to the annual meeting at Peitaiho. From there Dr. Smith wrote the following survey of conditions and outlook in China as gathered from his own observations and from his inquiries on these visits. His statement is thus of exceptional value to our readers.

"Perhaps never before has it been so difficult to get at the real facts of the case in China, and then to draw rational inferences from them. This is not merely because they are numerous and complicated, but because there are a great number of fresh factors, perpetually altering, and for the most part altogether incomprehensible. China is so vast and so heterogeneous a country that there may be said to be no 'general average' of intelligence: for the greater part of the population do not signify one way or the other.

The entire revolution was conceived and carried through by a small and more or less compact body of men who knew what they wanted, and who were greatly favored by existing dissatisfaction with the former government, as well as by the absolute failure on the part of the Manchus themselves to strike a blow on their own behalf; on several distinct occasions the smallest change might have brought about a wholly different result.

Now that a republic has come about a step has been taken which is indeed irrevocable, but of what has happened the people as a whole have not the smallest idea. An old man in Shantung was asked, "Where is this 'People's Country'?" and replied very shrewdly, "Every day we have to eat three meals; what is the difference?" There are many who think that a new emperor has ascended the throne for

causes which are by no means clear; but the number of these is not so great as of those who are sure that all laws have been repealed and that no taxes are hereafter in force. There was indeed some color for this impression, because the revolutionists very unwisely gave it their sanction in the early stages of the struggle in Central China.

The real crux of the struggle now and for the indefinite future is one of which the common people have no distinct perception, but of which the leaders are well aware. What is to be the relation between the central government and the provinces? For all the millenniums of Chinese history this has been an unsolved problem, left to the adjustment of each successive dynasty. Now some clear-cut expression of the relationship is inevitable. To Americans it is plain that New China is about to go through just such a struggle as was experienced in our colonies in the years from 1783 to 1789. The provinces are as jealous of their "rights" as were our "states" of theirs, and for the same reason. There has always been a vast amount of interprovincial jealousy, which has colored and to some extent dominated the history of China. But under a strong and resolute emperor like one of the early Manchu monarchs, this had little chance for development or expression. Now when "The People" are to the (theoretical) front, it is quite otherwise. The provincial councils, not yet three years old, have cultivated and expanded this sentiment enormously, and these bodies may be said to have sprung into existence by the fateful permission of the former Empress Dowager, just at the time when they could mould the New China.

The same is even more true of the National Assembly now sitting in Peking, a body not yet two years old, but which takes on all the authority of the Parliament of the time of Cromwell. The modus of the election of its present members is somewhat uncertain, and in some cases irregular, but that this group of men (with their successors) intend to rule



China is obvious. They are the ones to make the rules by which the coming Constitutional Assembly is to be chosen, and that is the body which is to elect a permanent president and, it is expected, to dictate to him what to do after he is chosen.

It is not merely one province against another, but there are the same sectional lines to which we are so accustomed in American history. The Cantonese largely originated this revolution, developed and matured it, and rightly adjudge themselves as the most progressive part of China. The Northerners, on the contrary, dislike all Cantonese, and dub them "Southern Barbarians," in allusion to their very recent entrance into Chinese civilization, say fifteen hundred years or more ago. Central China has its own ideas of its prestige and its rights. Hunan withstood the Taipings and saved its capital, alone among the centres of population in the Yangtze valley, and has been most self-assertive ever since. So with many other provinces. Nothing holds or can hold the divergent forces of China together but the hatred and the fear of the Western Powers, which, it is well understood, are hungrily sitting on their tails waiting for a favorable opening! This is perhaps the best example in recent history of compulsory Unity arising from inherent and inherited Disunity, and all friends of China hope it may continue!

In the meantime it is an open question to what extent the central government actually controls China. The phenomena are of the most confusing and conflicting nature. Judging from certain examples one would suppose that Chaos and Old Night had settled down all over China; yet there is a much more favorable side. The Chinese are an inherently orderly race, and quickly respond to any kind of strong and just government. Can we have that in China today? That is the important question.

The most serious aspect of the matter is the evident inability to restrain the troops from systematic looting. This, as you know, has occurred all over the empire (beg pardon, republic), and the latest exploit at Tungchow is the best illustration of all.

This was close to the capital, among well-disciplined soldiers of hitherto unblemished record, under the leading general of China, when previous warnings had been so frequent that anxiety and unrest were general. It was accomplished in a few hours; then the looters returned to camp and responded to the roll call the next morning as if nothing had happened! If that is the end of it, it is hard to see how it is not also the end of ordered government in China, especially as this took place on the very day of the arrival in Peking of Dr. Sun, the guide, philosopher, and friend, under whose patronage the republic came into being.

The position of premier under this regime is one

not merely of difficulty, but of assorted impossibilities. Threats of "impeachment" are the staple on which this official is nourished by the National Assembly, and in general the same is true of all the members of the cabinet. The president, Yuan, is one of the few men in recent Chinese history who are equal to their position. During the difficult and highly delicate negotiations leading to the Manchu abdication he was suspected and denounced by both revolutionists and imperialists, but he got the Manchus out without a struggle and with external good will on the part of the Empress Dowager. He has had a post of almost unparalleled difficulty ever since, but he has held on his way steadily, not indeed unmoved, but striving to combine the incompatible forces by which he is surrounded into something like harmony. The recent union of five of the "parties" (cliques they should rather be styled) into one is a healthy sign.

The presence of Dr. Sun in Peking and his cordiality with President Yuan are also good omens. So is the engagement of Dr. Morrison, the distinguished correspondent of the *London Times* in China, as adviser to the Chinese government, who will bring to the service of the state much strength and a larger knowledge of China than any single Chinese possesses. We are sorry to hear that Professor Jencks has not accepted the invitation to act as financial expert for China, which would have been a great advantage both to China and to America.

The Loan Syndicate have of course much besides the interests of China in view, and while they are quite right in making inexorable conditions to prevent the reckless borrowing and corrupt spending which characterized the last decade of Manchu supremacy, the Chinese naturally regard the domination of their country by

Western gold as the real Yellow Peril.

It is shrewdly remarked that while the Chinese are so sensitive to foreign domination of China, they are not at all concerned as to a far greater danger, viz., that the corruption of the past be reproduced with additions in the republic. Of this there are many signs, which are seldom referred to in Chinese papers, but which cannot be denied or ignored. Our own experience shows how great and growing a danger this is. The Chinese will enfranchise only a small part of the people of China, and thus it is hoped to escape the evils from which we in America have suffered. It does not occur to them that there is almost certain to be deep and increasing dissatisfaction at the outer fringe of disfranchisement, so that the more ignorant and less capable classes will be steadily pressing in to get a share of the good things supposed to go with the ballot. The women of China are the keynote of that republic, as of ours, and a few of them are already eager and insistent to have



MISS E. K. HOOPER.

Miss Hooper has just been accepted by the North American Council for service in China, and will, D.V., sail in January.



a share in the administration. There is no strong prejudice against this course in China.

The general absence of funds throughout China has almost put a stop to any progress in education. The students are filled with the wine of independence, and are resolved to do as they please, and to compel the teachers and directors to do the same! In a mission college in Hangchow the pupils were taught

the Constitutional Law of modern countries, England among the rest, but they served notice on the professor that as China is now "a republic" they did not wish to hear about monarchies! An important Educational Conference has just had a long session in Peking, and many of its decisions seem wise and timely; especially the complete abolition of religious tests in government institutions.

## Another Appeal for Prayer

BY MISS E. G. TAYLOR, YANGKOW, KIANGSI

WITH a beaming face, a missionary returned from furlough said, that in traveling through Ireland she had been at Prayer Circles where Chinese helpers were prayed for *by name*. We rejoiced with her, because we thought that this meant *definite* prayer.

In a few pictures we show you the faces of some who need just such definite prayer. May the Lord lay *each* of them upon the heart of some *one* at least, for regular, definite intercession! Would five minutes be too much for *you* to give them—monthly, or weekly or daily? Will you begin *yourself* to help them by prayer, and then make known their needs to others who may join with you? Rest assured that in this ministry your own soul will be blessed also.

Will you pray (1) For *old* church members? If *they* grow cold they are sure to have a deadening effect upon the church, as the newly-baptized look to them as an example of what church members ought to be. Will you pray that any cold ones may return to their first love and help on the babes in Christ?

(2) For *helpers* in the church whose names are not recorded as such. Many a one is doing what she can, or what he can, in a very quiet way and without thought of reward. But they need to be encouraged that they "be not weary in well-doing." Will you ask the Lord to encourage them in Himself?

(3) For all *inquirers*. As we see them, as it were, standing close to the door of mercy, but still outside, how we long to see them safely over the threshold, and tremble lest aught should drive them away!

(4) For many Chinese scholars in the interior, who are privately reading the Bible, though as yet too proud, or too timid, to sit down to a service in our chapels. One of our members told us this had been *his* case for years, and that many of his friends were still at that stage. The Lord permitted him less than a year of church membership before He took him Home. And he was heard to say to a fellow-Christian that his heart was broken with grief because he had delayed *deciding* for Christ

till over fifty years of age. His second son, a man of some influence, is still privately reading the Bible. Will you not pray for him and others who admire the doctrine, but who are still in heathen darkness?

(5) In traveling through country places we often receive such touching kindnesses from people who never come near our chapels, and of whom we never hear again. One's heart yearns over these, as we see them give *us* the best they have, when all the while they do not know to accept what the Lord has for *them* through our message. Are you not stirred to have pity on these?

(6) What an influence for good the *bright young girls* of China may have as they go into their new homes! All the sons bring their wives to the parental roof, and what jangling and jarring there generally is in a heathen household! And what a hard, yet important field, a Christian girl has when introduced to such a home, as the wife of a Christian! If happy in their fellowship in the Lord they can strengthen each other. And yet a solitary Christian couple among many heathen *do* need your earnest prayers.

(7) Then there are the *bright boys of China*. Per-



MISS IRVIN AND MISS DAVIS AT A WOMEN'S CLASS.  
"I entreat thee help those women" of Yangkow by regular, definite prayer.





"PRAY FOR US."

The chapel-keeper and some members and inquirers at Kwangfeng. Taken during my last summer there.

haps I might tell you a little of those that you see in the pictures—four in a group by themselves at Yangkow, and one standing under the trees in the Kwangfeng group.

The tallest boy in the group of four, standing by the pillar outside our station house at Yangkow, is our medical student, now for some time a student with Dr. Judd in his hospital at Jaochow. Some years ago his mother, one of the oldest of the Yangkow members, asked prayer that her son might have medical training. At the time, many difficulties were in the way, but she prayed on, and her husband and the boy himself joined in the petition. The Lord wonderfully opened his way, and now the mother is rejoiced at his good report. And her husband says his ambition for the boy is that he should go about doing good, preaching the gospel as he heals the sick and *not* striving to enrich himself with this world's goods. As the senior pupil in the Yangkow School, he had a good influence over the boys you see standing with him. The boy on his right was the leading boy of the school when I left for furlough. His home is in Kwangfeng, and in the Kwangfeng group you may notice his mother standing on my right. Her ambition for her boy is that he should be out-and-out for the Lord and do His work. And continually she begs us to pray for him. The medical student was a great help to this boy on one occasion when he visited Kwangfeng. He had come home from the hospital for a few holidays, and the Kwangfeng mother had him often at her house with her boy. As one result, we found that the boy had a nice pocket testament, which had been given him by the student, who had recently joined the New Testament League. The little mother would value your prayers that her boy might be *established* in the Lord. Many temptations surround him at Kwangfeng. There, theatres and evil dens abound, and even "demon-possessed ones" are working, what the young and inexperienced look upon as great marvels. And should he remain in Yangkow to help in the school, he will be separated from his careful mother, and the good influence which she exerts.

To the left of the medical student stands "Mosie,"

so named by Miss Irvin when she adopted him. How he clung to her with all his affectionate nature. His eager face was a picture when he related to her the results of his quick observations about the compound. As he grew older, he became more reserved, and many things used to trouble his young mind. He has, too, a very difficult disposition, and now that Miss Irvin is called up higher, what is to become of "Mosie?" Will you not ask for guidance from the Lord concerning him? Many accounts have already been given of our medical student and of "Mosie," so that they are well known to quite a number in the homelands.

Less known is the little fellow standing by the flower pot. His mother is a struggling widow with a large family. Her eldest son is a church member. Another son is breaking her heart, but this one gives promise of being a comfort to her. He already shows talent as a teacher as he gathers smaller boys of the school about him and helps them in their Bible lessons. These four boys are under the direct guidance of the missionaries.

Now let me tell you of a less-favored and more lonely boy—the boy standing by the tree in the Kwangfeng group. As yet no one that I know of has taken up his cause, as in the cases of the other four. He therefore, all the more needs your prayerful sympathy. In the fourth request for prayer, I have already mentioned his father and one of his brothers. During his father's lifetime this boy was very busy studying at a Government school at Kwangfeng. When his father broke his vegetarian vow at a Christ-



SURELY "THE LORD HATH NEED" OF THESE BRIGHT BOYS.

Will you pray that they may be yielded to Him as willing instruments.





A REQUEST FOR PRAYER COMES TO US FOR THE FUTURE OF THIS YOUNG GIRL.

mas feast in the chapel at Kwangfeng, the boy did likewise. For a time his father, a member of the gentry, had offered us his services free, as a volunteer helper. And the boy, as soon as school closed, came daily to the chapel and escorted him home. They seemed as tenderly attached to each other as any father and son that I have ever seen in Christian lands. And the father always said that although he himself had waited till he was over fifty, this boy would give his *young* life to the Lord's work. Although all the idols were cleared out of the house, only this third son, besides the father—and later, the boy's bother-in-law, seen in the Kwangfeng group—had decided to become Christians. When the father was too weak physically to longer control his house, the eldest son brought idols in again, and when the second son came home from the provincial capital, he also adhered to the old heathen rites, though secretly reading the Bible. They compelled the third son to follow with them in their heathen processions, but he cried and ridiculed them by turns, till the heathen neighbors remarked that he took no part in the rites. After the father died this third son continued to attend our services, also the brother-in-law, a still later inquirer. Just before I left for furlough the boy wrote me out a declaration that *he* was done with idolatry forever. He read this to me before his mother, who also came to see me off. His

mother asked me to be sure to return and teach them more of the doctrine, although she herself is still unenlightened. (*Do pray for her*). The boy's brother from the provincial capital had taught him a little English, and on one occasion the young boy wrote out a simple testimony in English—"Jesus loves me and I love Jesus. Jesus is my good Friend." And he was often heard explaining this to those who saw it, translating it, word by word, into Chinese. Since his father's death the mother will not let the boy out of her sight, and yet she has no heart-knowledge of *his* Jesus. Will you not pray for him in his loneliness, and also for his brother-in-law? The latter is trying to have him engaged to some *Christian* girl, and the family are not opposing it. Please pray for his guidance in this matter, that the *Lord's* will may be done. His father was a man of great influence, and after his conversion preached to his whole neighborhood, and we had had great hopes of many souls being brought in. How much time can you spare to wrestle against the powers of darkness for the welfare of this boy's soul, and of the souls of the others for whom we have requested special prayer? How many other cases somewhat similar to these are there—not only in this station or province, or mission, but throughout China, and in other heathen lands! Does not the love of Christ constrain as to buy up the opportunities, and to intercede for them? Be instant in prayer. Continue in prayer and have faith in God, for He is faithful that promised. Ask and ye shall receive. And God bless each one who responds to this appeal, and may He abundantly minister to your own souls, as you intercede for these for whom Christ died. And to Him shall be all the glory. Amen.

Jesus loves me  
and I love Jesus  
Jesus  
is my good Friend

FAC-SIMILE OF A TESTIMONY WRITTEN BY A CHINESE BOY





WATER BUFFALO.

## Our Shanghai Letter

BY MR. JAMES STARK

**T**HE correspondence received from our workers since the date of my last letter to you, contains many reassuring references to the situation in the provinces. Whilst there have been indications of unrest here and there, the causes have been purely local, and prompt official action has soon restored quiet. The city of Hotsin, in Shansi, for instance, was attacked by a band of robbers at the beginning of September, when two large grain stores were destroyed by fire, greatly endangering the Mission premises, which adjoined them; but God graciously protected His servants residing there, and prevented damage to our property. The school, however, had to be disbanded, and the work was for a time greatly interrupted. But soldiers have been seeking out and punishing those who were responsible for the trouble, and a letter received from Pingyangfu a few days ago, reports that the district to the south is becoming more settled.

The measure of peace which prevails throughout the country generally is cause for thanksgiving. In Hsingan, Shensi, everything is reported as "quiet and orderly, and business reviving." The Han river trade has been resumed. Boats proceed together in numbers, and night guards are appointed, so that conditions of travel may be made safe.

Mr. C. J. Jenson, who has returned to Sianfu, writes that the people are still rather unsettled. Any rumor frightens them. He does not, however, consider that there is danger to foreigners. The presence of missionaries, and especially of missionary ladies, it is felt, will reassure the people. Several missionaries have traveled between Honanfu and the Shensi provincial capital without escort. Everywhere the people seem glad to have them back, and show a friendly spirit. Transportation is being resumed in all directions. On the 20th September, Mr. Jenson sent off twenty-two boxes to Kansu, and at the time of writing, was expecting a consignment to arrive from Longchutsai. He will greatly value prayer in recommencing work and in arranging matters.

Mr. S. R. Clark, in announcing the safe arrival of his party at Kweiyang, writes: "Things seem quiet here and the harvest prospects are very good, but I

do not think, on the whole, the outlook is very encouraging. There appears to be a lack of capable men. There is as much corruption now as ever there was. The government is hard up for money here, and trade is bad."

On the Tibetan frontier, the recent Chinese expedition has caused a good deal of alarm. Not only in that remote region, but also in Western Szechwan it has caused unrest. At Tatsienlu, however, all is reported quiet. In this city, which stands 8,500 feet above sea level, with a summer temperature averaging between 65 and 70 degrees in the shade, Mr. Robert Cunningham, during August, distributed about 6,000 tracts among the soldiers. He says: "It is surprising how many of these soldiers have been influenced by the Gospel. Hundreds of them claim some connection with churches throughout the provinces."

In the Anshun district, we learn from Mr. Adam, persecution has broken out amongst the Red-turbaned and the Water Miao, not only because of their becoming Christians, but also because of their refusing to sow the poppy. Notwithstanding this fact, however, over 1,000 families have been enrolled as inquirers. Eleven native workers are now preaching and teaching in the houses and villages of these seekers after the Lord. I herewith enclose a copy of a translation of a very remarkable proclamation which has been issued in the Tatingfu prefectural district, as also in that of Anshun.

The Miao, Lesu and Laka Gospels, referred to in my last letter, were eventually delivered by the Railway Co., at Yunnanfu. The consignment comprised 2,500 copies of the Gospel of Matthew in Miao, 3,600 in Lesu, and 2,500 copies of Mark's Gospel in Laka. Besides these, there were over 8,000 other books, such as catechisms, hymn-books and reading primers in the various tribal languages. A caravan of twenty-seven mules was required for their transport to Sapushan. The whole consignment of the Gospel of Matthew has already been sold, and a further 1,000 copies ordered. Mr. Gladstone Porteous writes: "It is encouraging to see the people, old and young, all poring over the new Gospel in their spare time.

You will, I think, be interested to learn the result

of the Oxford Local Examination recently held in connection with the school for our missionaries' children at Chefoo. Of the thirty-nine candidates who entered, only one failed, whilst two obtained second class honors, and nine third class honors. This success is, as you will understand, a great encouragement to the principals of the schools, and to the members of the staff, as it is also a cause of satisfaction to the parents and the children concerned.

On the 8th instant, we had the pleasure of welcoming back Mr. and Mrs. Sloan from South China, where the former, as a representative of Keswick, has been holding conventions. He looks tired after the strain of his many meetings, and we are glad he will be able to have a brief period of rest before returning to England. He, with Mrs. Sloan, hopes to leave Shanghai for London on the 27th inst., traveling by the Siberian route. His ministry in China has been greatly appreciated, and it is to be hoped will bear much fruit in the lives of God's servants who have been privileged to enjoy it.

I am sorry to say, Mr. Marshall Broomhall has found that his visiting all the Kwangsin River stations is impossible owing to his condition of health. He has, therefore, decided not to proceed beyond Anren, and is now on his way back to Kiukiang, with a view to spending a few weeks at Kuling before determining his further plans.

Most of our Szechwan workers are now returning to their stations. Within the next two or three weeks several parties will be on their way from Ichang to Western China, and I would bespeak for them prayer that journeying mercies may be vouched to them, and that they may be guided and blessed of God in resuming their work after their enforced long absence.

Since the date of my last letter to you, we have had the pleasure of welcoming back Dr. and Mrs. W. T. Clark from North America, and also Mrs. H. Wupperfeld and Miss Phyllis Deck from Australia. We learn, too, that Miss M. Cable and Misses E. and F. French have safely arrived at Peking from England.

During the same period, one hundred and fifty-four baptisms have been recorded.

Dr. Sidney Carr, writing from Kaifengfu, Honan, on the 2nd inst., says:

"Patients are more numerous than they have ever been before at this time of the year. Some time ago, I wrote to Mr. Ford to ask him if he could come and help for a week or so in the Church services in the city and hospital. This he kindly did, and has left again this morning on his bicycle. He took many of the hospital services, and on Sunday evening, those patients who wished to follow Christ were asked to

stand up, when about fifteen, including patients' attendants, did so, the first being a very poor member of the old family of Confucius."

Mr. J. Brock, writing from Chowkaikow, in the same province, on September 24, says:

"You will be interested to hear that Mr. Ledgard and I attended a meeting of merchants last week. It was convened to form a union in the interests of local trade. We were given the seats of honor, and I had the privilege of speaking to the company of the claims of Christ. They gave a sympathetic hearing, and received eagerly a Gospel and a set of tracts each. We gave away 200 sets. The assistant sub-prefect and other prominent men, some seven or eight in all, addressed the meeting."

In a letter, dated Kutsingfu, Yunnan, September 9, Mr. D. J. Harding writes:

"We are encouraged by the work at Sinweishang. One man seems to be developing the gift of leadership, and is gathering around him in the evenings all those who are interested, and endeavors to lead them in prayer and praise. Though the number of Christian families is not more than fourteen out of the hundred and twenty, yet the leaders have had to do away with

one or two heathen festivals, owing to the refusal of these and non-Christian neighbors to contribute toward the expense of them. I have just returned from Pinghsien, and I am happy to say that the interest is still being maintained. At present there are about twenty people who may be regarded as interested in the Gospel. Last Sunday morning, one man brought his idols and burned them."



SIFTING PEANUTS IN NORTHERN KIANGSU.

Mr. J. O. Fraser, of Tengyueh, writes: "There is a remarkable change of attitude among the educated young men here."

The following appreciation of Miss Skow has just been received:—"We have been deeply grieved at the news of Miss Skow's death. I have never, I think, felt the loss of a fellow worker so much. She was certainly an exceptionally fine missionary. Her conscientious, faithful work was the means of real blessing to us last year. So truly spiritual and godly, and also so practical and sensible. She gave herself up entirely for the Chinese, and yet never seemed to push her work and ways to the discomfort or inconvenience of other workers. She did not seek a leading place, and yet magnified her office. She was a fine Bible teacher, and was indefatigable in teaching the women and helping the evangelists in systematic Bible study. She was a true missionary, and we got to love and admire her intensely. The loss to Hokow is tremendous, and we can but pray she may be the corn of wheat whose falling into the ground may lead to the springing up of many seeds of like kind."



# Tidings from the Provinces

## PRAYER TOPICS.

Our article "Another Appeal for Prayer," presents a number of requests, and while related to the work in Yangkow, we might keep these requests in mind when remembering the mission stations throughout China.

Mrs. Falls' letter on this page, brings to us afresh the tremendous responsibility which is ours in the work of intercession—the wonderful opportunities for the preaching of the Gospel, the need of those who are casting aside their idols, as also for those who are reading the Scriptures and religious literature. How our missionaries crave and need our prayers!

## SHANSI.

**Kih sien.**—There are many open doors here for the preaching of the Gospel. Mr. Falls has an encouraging inquirers class, and although the numbers are not large, yet the men are earnest, and we trust they are all truly seeking their soul's salvation.

I am teaching some women, but do not feel that any of them have yet given their hearts to the Lord. For these, who are under the sound of the Gospel, but have not yielded their hearts to the Lord, we ask earnest prayer that they may be born into the Kingdom.

Shansi is very quiet now, and as far as this district is concerned, this has been the case for some months past.

We have a wide open door for the preaching of the Gospel, and how we thank God for the privilege of being in China and being able in some measure to embrace the present wonderful opportunity for making Christ known.

Two days ago, while I was teaching a young woman to read, she said to me, "This year many, many people in this city are not worshipping the moon on the 15th of the 8th moon." This is one of the most important feasts in China, and formerly every home had moon worship. So one sees that the faith in their old customs is being shaken.

But, alas! so many, while they are rejecting their old faith, are not embracing the truth as it is in Jesus.

Pray that those who are willing to read our books and tracts may be enlightened by the Holy Spirit. This young woman has also put away the idols out of her home and is learning to read, and professes to believe, but I know she is not yet born again. For all such pray as the Spirit leads you.

Mr. Falls is at present out at a village visiting a rich tea merchant. He has read through the New Testament and one night not very long ago, sent in to buy a whole Bible, and is now reading through it. May the entrance of God's Word give light, as He has promised. The preaching chapel is open daily for preaching, and many hear the Word there. It is fine to have a chapel like this right on the main street. How we do thank God for this place.

MRS. J. FALLS.

## YUNNAN.

**Talifu.**—We have now been in Talifu about one month, and a busy month it has been! The Church members and inquirers gave us a hearty welcome, and the people are remarkably friendly. We have already got in touch with the people, both high and low, and doors of opportunity are open on every hand.

The man Li, on whose account we were detained in Yunnanfu, is still in this city; but he has been ill and has taken no active part in the government. He is to be replaced by another man in a day or two. The officials are all friendly, and are favorable to Christianity, as also are the professors in the Government schools. I have invitations to preach Christ to the soldiers and scholars.

The services have all been crowded to overflowing since we came, and more attentive audiences we could not wish for. We have all departments of work organized and in running order. Our days are very full. It is a great joy to have so much work to do and such responsive people. Truly a great change has come over Talifu and all Yunnan since the Revolution. The people have not only rejected their idols, but are anxious to know more about the teachings of Christ and the way of salvation.

W. J. HANNA.

## KIANGSI.

**Sinfeng.**—We have had the joy of receiving four new members into our little church here. They were four women, the eldest being over seventy years of age. They were all bright and brave as they came forward into the baptism. We had a very full Sunday, and a very happy one too. Please pray that these who have just been baptized may grow in grace and be a means of grace to others.

You will be glad to know that we have been able to purchase premises at our out-station in Longnan, which is fifty odd li from here.

I spent a week there recently, and had meetings every evening with the Christians and inquirers. And on the Sunday afternoon spent there, we had the joy of baptizing two men—father and son—in the river near by. This gave us a splendid opportunity for testimony, so we had an open air service for the crowds which gathered.

In the evening we had another service in our house, when we remembered the Lord's death till He come. The work at Longnan is more encouraging than it is in Sinfeng, as there are many more hopeful inquirers coming about.

Mrs. Meikle hopes soon to spend a month at Longnan and work among the women.

Please pray for God's blessing to rest upon every effort put forth in His holy name.

JOHN MEIKLE.

## MONTHLY NOTES.

### Arrivals.

September 10th, at Shanghai, Miss M. Moler, from San Francisco.

September 24th, at Shanghai, Dr. and Mrs. W. T. Clark and two children, from Vancouver.

### Departures.

September 25th, from Shanghai, Dr. and Mrs. H. G. Barrie and three children, for England, via Siberia.

November 23rd, from Montreal, Miss E. K. Hooper, for China, via England.

November 27th, from Vancouver, Mr. D. E. Hoste, for Shanghai.

### Births.

October 13th, at Philadelphia, to Mr. and Mrs. F. H. Neale, a son (Hubert Stevenson).

### Deaths.

October 16th, at Hokow, Kiangsi, Miss A. C. Skow.

October 28th, at Lisbon, New Hampshire, Mrs. G. J. Marshall.

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241

Previously reported 834

1,075

## Editorial Notes

**G**OD has dealt most graciously with us this year, in the matter of funds. The total of our receipts exceeds what we have received, in the same number of months, during any year since the Mission in North America came into existence. We thank God and take courage.

All who have been and are in touch with the work of the Mission in Toronto, and who thus know Miss Tennyson and the valuable service which she has rendered for China, will be grieved to learn of the deep sorrow which has come to her home in the death of the beloved mother. Mrs. Tennyson had been ill for some time, but a few days ago grew suddenly worse, and on the evening of the seventh instant passed quietly and peacefully into the King's presence. We know that loving and prayerful sympathy will go out and up for Miss Tennyson and the members of her family, that His presence may continue to sustain and strengthen each one of them at this time.

After an experience of three years in having the eastern offices in the heart of the city of Philadelphia, it has been thought best to change them from that place to Germantown. We shall keep the city offices open until the new year, but meanwhile we have opened additional offices at Germantown. The new address is 66 W. Cheltenham Avenue, though letters directed simply to Germantown, Philadelphia, will readily find us. The above change is taken with the object of consolidation, the Mission Home being in Germantown, and of economy, the arrangement being one that will save in rental and in traveling to and from Philadelphia. We trust that our friends will call at our new premises and see us. They will find a store below, for the sale of Mission publications, and the offices over the store.

Mr. Hoste spent two weeks at Philadelphia, and another two weeks at Toronto. He then proceeded to Chicago and St. Louis, and later to St. Paul and Vancouver. He sailed from the latter place on the "Empress of India," upon the 27th November. Thus the brief visit of our General Director has been brought to a close. But the blessing he brought to us will abide. In the meetings which were held, in the interviews with candidates and returned missionaries which were had, and in his personal intercourse and fellowship with the heads and friends of the Mission which were enjoyed, a high note of testimony was struck and a bright example of Christian living was given. Besides, certain decisions were reached which will prove to the advantage of the work. Thus, we thank God for bringing Mr. Hoste to us, and we follow him upon his way, not only with prayer, but also with praise. We trust that much prayer will be given to him as he returns to his work at Shanghai, that he may be strengthened, physically and spiritually, for all that is before him. And may we ask that prayer may also be given to Mrs. Hoste in England.

There has recently been held in Japan, at the invitation of the Government, a conference of representatives of the Shinto, Buddhist and Christian religions. The conference was called because of the recognized failure of the Japanese educational system to develop morality amongst the Japanese people, and with the attempt to find a way to produce such morality. It was thought that the three religions might combine in devising and developing an influence which would make for national righteousness, and which would thus save Japan from dangers which are recognized as impending and grave. And the leaders of the Japanese church accepted the invitation! One sect of Buddhism declined, on the ground that it objected to having Christianity put upon the same basis in the view of the government as Shintoism and Buddhism. Would that the church in Japan had had as clear a vision of its relationship and obligation! Think of the Apostle Paul joining in a similar conference in his day, the Apostle who had written the first and second chapters of the Epistle to the Romans! We speak of all this, for we foresee that the time will come when such a conference will be called in China, and hence to record our hope that when that day has come that Christians there will have nothing to do with such an unholy gathering and alliance. It is true that education never will produce morality, and thus that there will be an ever increasing need of religion in the great eastern nations. But the one religion which is able to produce the morality which God demands is the Christian. Hence other religions have no place beside it, and have no part in its ministry. The commandment to Christians in such a case is: "Come out from among them and be ye separate, saith the Lord."

"We wrestle—against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians, 6: 12, R.V.) The war which is now taking place in eastern Europe is real and serious, it being reported that over one hundred thousand men have already lost their lives as a result of it. But it is not so real and serious as the conflict which is constantly going on between the children of God and their satanic foes. For it is ever to be remembered that spiritual conflicts engage, in the long run, the largest numbers, that they involve the most subtle processes, and that the results are the most critical and far reaching. We get a glimpse of what the spiritual conflict is in Daniel 10: 11-13, where we see Daniel interceding in behalf of his people and being accepted and heard of God, and yet where we hear him confessing that the prince of the kingdom of Persia withstood him one and twenty days, until Michael, one of the chief and heavenly princes, came to help him. This truth has a special application to China. There the war is on in terrible reality, for the Church is invading Satan's kingdom of darkness. May we come up to the help of the Lord against the mighty. This is a case where spiritual power, as expressed in prayer and service, will alone prevail.













Ebenezer

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"Hitherto hath the Lord helped us."